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Rev. JOHN F. COONS, Editor.

TERMS.

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LEXINGTON:
WEDNESDAY, *JULY* 30, 1834.

Colonization—Emancipation.

Lexington, July 23d, 1834.

To the Editor of the Western Luminary.

It has afforded me no ordinary satisfaction, to have observed the promptitude which you have always exhibited, in seconding the various plans which have been proposed to the public, for meliorating the condition of the unhappy sons of Africa. When the star of Colonization arose, the paper you now conduct called upon the friends of humanity and liberty, to rally around the standard of true freedom, and restore the weary exile to his long lost home. When the advocates of Anti-Slavery advanced another step, deprecated servitude as a curse, and determined in *wisdom* and in *prudence* to secure the best, and safest plan, for the gradual, prospective emancipation of the whole race, you were ready to say in the name of God and Liberty, "go on." But when those advocates, giving loose to feeling, pushed their zeal too far; guided by speculation, rather than by sound reasoning; by hypothesis, rather than by matter of fact; assuming principles which were wrong *toto in coelo*, and arguing from facts which had no existence in nature;—when by such a course as this, they would have fastened upon the noble cause, a draw back of a quarter of a century, we have seen you with pleasure sound the alarm bell, and like a faithful watchman you have pointed out the danger, and warned your readers, 'beware the insidious leaven.' Thus far, your cautious, independent course, could not but have been highly approbated by every man of correct thinking, and sound judgment. I have however been still more highly gratified, when I learned in a recent conversation with yourself, that we accorded so nearly in our views of slavery—the present condition of the black man, his future prospects, and the means to be used for colonizing every negro in the *Union*, by a way, perhaps not so short, but in the *end*, the most effectual.

Colonization is right, and Abolition is right.
Colonization is wrong, and Abolition is wrong.

It is no paradox. The fundamental principles of Colonization were right *as far as they went*. Those of Abolition only *part way*. Colonization was the threshold to the complete emancipation of every slave in the United States. But it never would have accomplished that work, until the day star of millennial glory dawned upon the world, even if then. It professed to have nothing to do with slavery. It did not declare that every slave should be freed; that every master was an inhuman tyrant, and every slave-holding professor of religion a hypocrite. It did not hurl bulls and anathemas against every one who would not let his servants go free. Did not pronounce them wolves in sheep's clothing, and the worst enemies of the slave. It permitted the master to use the liberty which his Maker gave him, and which bloody tyrants only would take away—the liberty of thinking for himself, and following the dictates of conscience, enlightened by the word of God, and taught by the spirit of truth. It only said, or wished to say, to every free negro in our land, "Come go with me to Africa, the home of your fathers. I will there give you a country of your own; where you shall work for yourselves; inhabit your own houses, teach your own children, enact your own laws, impose your own penalties, fight your own battles, levy your own taxes, form your own constitution, choose your own rulers, and be a free, and independent, and happy people." It was the calculation, that after this should have been effected, slaves would be conveyed to Liberia as fast as emancipated, and that perhaps in the course of years, the surplus revenue of the colony would be employed in redeeming those in bondage. In this way, it was confidently hoped, that the ratio of increase of the black population would be kept in manageable bounds; perhaps stationary, while the white population, by rolling in with an increasing flood, would be farther and farther removed from the remotest danger—putting themselves forever out of the reach of rebellion and bloody revolutions, of the tragedies of Southampton, and the massacres of Domingo. This was all that Colonization contemplated. It was a Herculean task. And yet it was only a small part of what was to be done. It was wisely thought, that it was enough to be attempted at once. It was felt that if this were done, complete Emancipation would soon be effected by some other plan yet to be devised, by some other principle yet to be exhibited and acted upon. Colonization was the grand *preparative*. Without it, Emancipation could never have been effected. And we know not any other way in which it could have been safely attempted. It was the first step, preparing the public mind for a second. Let that second step be Abolition. But moderation is here requisite. The principle is not yet out of danger. Intemperance here, may even yet roll it back for a whole age. Colonization has made a conquest, but it may yet be lost. Caution must be observed, or the ground will be retaken. Whenever there is a slave in our country, the principles of Colonization must *precede* those of Abolition. Had Abolitionism led the van, there would have been such a torch lighted up in our land, as would not have been extinguished but with the blood of tens of thousands of freemen. Even with the twenty years of preparation of Colonization, the doctrines of Abolitionists produce no trivial commotion in community. And what might we not have suffered, had it been talked of twenty years ago, as it is to-day? Colonization then has paved the way. It was the first step. Prospective Gradual Emancipation is the second. A third step must be taken. A bolder one still. Or it might be compared to a 'wheel within a wheel.' Complete Emancipation must be set about in one particular way. There must be something else connected with it, more particularly than is at present, or success will be protracted to future generations. It is the only way, and this is the safest, the surest, and with all the speediest. It has often perhaps been hinted before, but it is proposed again. It is simply this: *Begin this day, to give every black child who is of one year old, a* RELIGIOUS EDUCATION. Bring them up "in the nurture and admonition of the Lord."

Take them as they come, the colored population free or slaves, are neither fit for Colonization, nor Emancipation. No permanent good can be effected by a community of ignorant, and irreligious colonists. If you wish to establish a colony, one which shall be efficient, one which shall command respect, and which shall wield a benign and extensive influence over the savage inhabitants of interior Africa, the members of that community must be men of intelligence and christian principle. Men of that weight of character which education alone can give, and which religion only can secure. It is then extremely injudicious to send the blacks to Liberia indiscriminately. How shall we proceed in ridding the country of them? First get clear of the free negroes. Until that is done, there should not a single slave be freed and permitted to remain on the soil in the whole United States. For the free black population is the most debased and debasing part of the whole community. Suppose all such were removed, all who remain are slaves. Slavery as it is, is a curse, and ought not to exist. It should be extirpated as soon as practicable. But suppose by any possible means every slave in the Union could be emancipated and transported to Africa within twelve months. Should it be done? By no means. I would not wish it done this side twenty years; and not even then, unless certain conditions are complied with.

There are three distinct classes among the slave population.

1st. Those who are fit to go to Africa.
2d. Those who are unfit—and
3d. Those who are unwilling.

By those who are fit, I mean such as have an occupation by which in Liberia they could obtain a decent livelihood. Who in addition to this, could fluently read the Bible, who were free from profanity, dishonesty, drunkenness and licentiousness. All such should be sent without delay, and no others. An individual sent to Africa destitute of these qualifications, is a curse to the cause. He had a thousand times better die in America a venial slave.

Those who are unwilling to go, ought by all means to be kept in bondage. Cogent reasons are sufficiently obvious.

The second class is composed of by far the majority, and are those who are unfit, because they are either

Too young,
Too ignorant,
Too immoral, or
Too old.

I do not think as a general rule, that those should be sent, who are past fifty, for many reasons. Those who are immoral, should be kept in bondage, letting them know, that as soon as they could give satisfactory evidence of reformation of character, they should be sent. Those who are ignorant—who cannot read the Bible, should not be sent until that could be done, and the more important religious truths impressed upon their minds. Nor should they then be sent, if they were under twenty years of age. But in the young is all my hope. Children are the hope of the church. They are the confidence of the nation, and little negro children, slaves in the United States, are the main hope of Africa's redemption from the thraldom of slavery. Little, very little is to be expected from those who are already grown; they are too debased, too corrupted, too prejudiced, too deeply grounded in mean principles and practices, to give any hope of any thing more than a most limited reform. With regard to nine out of ten of them, we may safely calculate, they will live in slavery; because reformation, fitness for transportation, is measurably hopeless. Let every one then turn his eye to the little negro child; and when the christian and philanthropist sees that child crawling in the yard, or wallowing in the ashes of the kitchen, let him look upon the child as Afric's hope, and go and do his duty by it.

My entire view of the whole subject of Colonization and Emancipation is presented in the following supposable case, which though hypothetical, is true to the life every where.

I have one hundred slaves from one to one hundred years of age, extensively connected with one another, and also related to others belonging to different individuals. Those, say above fifty years of age, I would consider it my duty to retain, discharging to them however, the obligations of a christian master.

Of those between eighteen and fifty, I would select such as could read the Bible well, had an occupation, and were free from Intemperance, Licentiousness, Profanity and Dishonesty. I would hire them out for two years. At the expiration of that time, I would take their hire, provide them well with suitable clothing, pay their expenses to Liberia, give them the remainder to support them until they became acclimated, and give them their freedom papers, as soon as they embarked.

Those under eighteen, should be taught industry, sobriety, morality, and to read the Bible, and when they reached that age, to be dealt with as the others. But it is to little children under twelve years of age, to whom I wish to direct especial attention. They should, in every respect, have that particular, and attentive religious education, which the father gives the child;—trained to observe the same virtuous, honorable, and high minded principles with white children. Taught to read the Bible. To say their prayers morning and night, instructed in the meaning of it; taught the catechism, have it correctly, plainly, and familiarly explained every week, and in every way dealt with, so that it might be well said of them, "They have been trained up in the nurture and admonition of the Lord." And thereafter, as they successively attained the age of eighteen, to be dealt with as the others, but in no case to be sent, unless they possessed the requisite moral character. Thus they would be transported, upright, sober, industrious, independent colonists, and in nine cases out of ten, would rise to usefulness, respectability, and honor in a few years. In the meantime, those who were unfit, or would not go, would die off, still however leaving children, who should have the christian training. Let such a course be pursued, and in twenty years there would not be one slave in the United States, where now there are one thousand. Pursue any other course of which I at present can conceive, and with as little violence, and sacrifice, and so favourable a result the nineteenth century shall never witness.

Such, sir, are my views of the subject. Doubtless they have their imperfections. If you could find leisure, I should be gratified if you would pursue it further. If however you cannot spare the time; more than one, would be pleased if your very estimable correspondent, "C." who appears to have matured the subject of slavery so well, would pursue a little farther, the hints which have been offered in relation to *the christian education of colored children*. Yours, Respectfully, Q.

For the Western Luminary.

Annual Report of the Fayette County Bible Society.

The Managers of the Fayette County Bible Society would respectfully submit the following Report.

The commencement of the past year, when this Society was re-organized, bid fair and promised much for the *Bible* cause in this city, and county. At its first meeting it was resolved that this society heartily approve of the resolution of the American Bible Society to supply the world with the Bible in the course of twenty years—and that as a pledge of our sincerity in this resolution, this Society will endeavor to raise the sum of $500 as soon as practicable, in aid of this benevolent and philanthropic object. But before the first week had closed after this cheering meeting, an overruling Providence in his infinite wisdom visited us in sore judgments, and clothed our whole city in mourning. Many of our most efficient members were numbered with the dead! Among whom was a SKILLMAN, a SMITH, a TOWLER, and others whose names were identified with benevolence and charity. It appears that our cause, and national institutions, were not forgotten on the death-bed of Smith. For a few hours before he closed his earthly career, he ordered that it be inserted in his will, besides the many other acts of benevolence, that the American Bible Society should receive $250 of what he might possess of earthly riches. In the trunk of the lamented Skillman, his affectionate wife found a receipt for $50, which he had just paid the same institution—to be enrolled among its friends and life members. Of these may it be said, that in life they walked with God. Truly then may we add, "Blessed are the dead which die in the Lord—that they may rest from their labors, and their works do follow them.

But we trust that their mantle has fallen upon many of those who survive to labor for God and man; and that a goodly number still remain who are willing to spend and be spent in this noble cause.

It is with no small degree of regret that your Secretary can report on the present occasion no larger a sum than $32 50, as the whole amount raised since the re-organization of the society, both by subscription and donations.

By order of the Board of Managers, the following distributions to neighboring Sunday Schools have been made, viz:

	Bibles.	*Testaments.*
Saundersville School,	20	10
Daily's School house,	6	12
Pleasant Hill,	6	12
Rail Road,	12	20
Eastern City School,	6	6
Total,	50	60

We are happy to state that though the number of volumes thus distributed has been small, yet they have exerted a salutary influence upon the respective schools, and their teachers. We fondly hope that while we are mindful of the imperious want of the millions and hundreds of millions of heathen who are perishing for the want of the blessed word of God—we will still continue more liberally to cherish these little nurseries of early piety and moral influence that are flourishing around us, and in our very midst. The *Bible*—the *Bible*—is the only book of Heaven. The only book of God, which is to enlighten the benighted nations of earth. This is the angel that is to fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people. But where are we to look for those who are to speed his wings? Where are we to find the many thousand and thousands of missionaries, who are to carry the word of life to those distant lands? I answer, in these Sunday Schools—which our timely donations are now imbuing with the spirit of their heavenly Master. As we daily pray, "Thy kingdom come," and are found aiding in rolling on the chariot wheels of King Immanuel;—while we are hailing the dawn of the latter day glory, and shouting in its advent, let us not forget the little ores of the flock whose happy lot it is to bask beneath the full blaze of the sun of righteousness, when it shall have risen in all its millennia glory, and we are sleeping in the graves of our fathers. Shall we rest here—shall it be said that the City of Lexington, and the county of Fayette—a garden spot of America, and one of the fairest, richest spots of God's creation, where are found its hosts of God's stewards to whom He has entrusted his thousands—and at the same time enjoined his imperative command, "occupy till I come," is satisfied with the small sum of $500, for the conversion of the world? Will God be satisfied with this from our hands? Will not He, has not He, (whose are the silver and the gold, as well as the cattle upon a thousand hills) claimed our full proportion of free-will offerings, to be thrown into His treasury, for the final accomplishment of his scheme of redemption? Then let us of our abundance thrown in largely into the Lord's treasury—and like his willing people of old say, Lord here are we prepared to do all that the Lord requires. Let us work *laboriously, efficiently*, while the day lasts. While a perishing world's salvation is pending on Zion's labors. Yes, upon our our labors: for soon shall we be summoned to give up an account of our stewardship. Blessed shall we be, if when our Lord cometh He shall find us so doing.

At the last Annual Meeting of this Society the following gentlemen were duly elected officers for the present year:

Rev. B. O. PEERS, *President.*
Rev. R. T. DILLARD, } *V. Presidents.*
WM. RICHARDSON, Esq. }
L. H. VAN DOREN, *Cor. Sec.*
J. L. VAN DOREN, *Rec. Sec.*
THOS. NELSON, *Treasurer & Depositary.*

MANAGERS.

Rev. N. H. Hall,	Norman Porter,
Rev. R. Davidson,	Julius Clarke,
Rev. J. M. Hewett,	Joseph Beach,
Rev. Mr. Kavanaugh,	John M'Dowell,
Nathan Burrowes,	Wm. A. Leavy,
Peter Tilton,	Matthew T. Scott,
Dr. Wm. Pawling,	Joseph M. Philips,
Joel Higgins,	Gen. J. M. McCalla,
James Weir,	J. L. Price.

From the Cincinnati Journal.

Honolulu-Oahu, June 22d, 1833.

Dear Brother Bullard,—A little more than a month ago, the Mentor, the long wished-for ship, arrived, bringing Mr. Deill and family for the seaman's service, and Messrs. Parker and Smith, with their wives, and Mr. Fuller, missionaries of the A. B. C. F. M., all in good health, except Mr. Fuller, who had been greatly afflicted on the voyage with a nervous headache, sometimes so severe as to render him insane. Since his arrival, he has grown worse, and is now deranged almost every afternoon. He appears to be a lovely man; but God, who always does right, has laid his hand upon him, and closed the door against his making any efforts to enlighten the dying Hawaiins. The Mentor also, brought me your very acceptable letter of June 28th, 1833, from which, among other particulars, I was much gratified to learn, that you had gone to the Mississippi valley, the valley of my nativity, as agent to gather funds to bless the world. I shall never forget the impressions I received during your agency for the Mass. S. S. Union, I heard you plead the cause of children. The Lord grant you strength to plead as successfully the cause of a ruined world. I confidently expect that the great valley in which you labor will soon do great things towards sending the bread of life to the perishing. The character of the people, the showers of grace with which the churches have been fertilized, and the promises of God all ensure it.

One month ago, I went to Lahaina, to attend the annual meeting of the mission. Almost all the members attended, and our meeting was truly joyful and intensely interesting. The first business attended to was the examination of the HIGH SCHOOL, an institution in its infancy under the charge of brother Andrews. It has been struggling into existence for two years. The first year it was conducted without a school house and without books. The scholars have since built one large school-house of stone, and are about to erect an additional one and a workshop. They are selected in certain proportions from the various islands, and are expected to remain in the institution 5 or 6 years. There is land enough connected with the institution for their support. The present number is 80. So far as their means would allow they have made good proficiency in *reading, writing, arithmetic, and geography*, and with the help of their teacher they have been composing a *Hawaiin grammar*. Two weeks before the examination they began to draw maps, of which each of them exhibited several. One of them gave me a *map of the world* which he had drawn; which, though far inferior to many which were exhibited, I will enclose as a specimen. This institution if prospered bids fair to be a powerful engine for enlightening and civilizing the people.

The next business of importance, and that which interested me most, was the mission to the Washington Islands. Though our way has hitherto been hedged up with difficulties, so that we could not break forth to dispel the thick darkness which hangs over the valleys of Nukuhiva, yet the voice of God's providence seems distinctly to say 'go preach salvation through Jesus to the dying Marquesans.'—Since we visited them a year ago, they have erected houses for us, and were preparing to build a church and anxiously expecting our arrival. It was according resolved that three of us proceed thither with the least possible delay. Rev. Richard Armstrong, Benjamin W. Parker and myself were appointed to go. We have made haste to get all things in readiness, and expect to sail July 1st, in the *Dhalle, Captain Bancroft*. The length of our voyage will be from a month to six weeks. We go without a physician, and with a very scanty amount of medical knowledge. We must trust however in God, who we believe has called us, having that a physician will be sent to our help by the first opportunity.

July 26th.

Our goods are on board, and all things in readiness to sail next Monday. Pray for us, and enlist the prayers of the church, in our behalf. I had hoped to have written you a long letter, but have been so hurried that it is impossible—I shall be able to send *Gods* and other heathen relics to your missionary museum from Nukuhina.

Mrs. Alexander has been too busy to write to your wife. She joins me in love to you both.

Your brother, in the gospel,
W. P. ALEXANDER.

Sanctification of the Sabbath by the Primitive Christians.

The Christian Sabbath, or first day of the week, was observed as a *holy* day by the primitive churches. Christians of that age abstained from labor and all secular business, and spent the day in such religious services as were proper to set forth the glory of the Lord. In their religious assemblies from which nothing would detain them but sickness, imprisonment or some great necessity, their time was spent in prayer, reading and hearing the Scriptures, discourses from their pastors or bishops, singing hymns to the praise of God, and celebrating the Lord's supper. It appears that a larger portion of the day was devoted to the social worship of God than is usual in modern churches; and that when they were not thus employed, they were very careful to abstain from all servile labor and worldly occupations. And when the Roman empire became *Christian*, all such labors, recreations and proceedings at law, were prohibited on this day by the laws of the empire.

Possibly some person may read this paragraph, and imagine that the primitive Christians had a sad and gloomy time of it, on their Sabbath, or "the Lord's Day" as they called it. But it was not so. Instead of a *melancholy* day, it was a season of *holy, grateful joy* with them. The worship of God, though a *solemn*, was not to them a *gloomy* exercise. They regarded the day as it celebrated the Lord's resurrection, as a *joyful* day. Hence to keep any part of the day as a season of fasting, was considered a spiritual incongruity. Tertullian says they counted it a crime to fast on this day; and Ambrose bears the same testimony.—Another practice rigidly inculcated, was, *to pray standing on the Lord's Day* both in public and in private. As it was a season of grateful joy, it was considered improper *to kneel in prayer* on this day. This posture was reserved for seasons of *fasting* and humiliation. What would irreligious men and Sabbath-breakers say, if Christians now were to *sanctify* the Lord's day, by devoting all of it to its appropriate duties as conscientiously as their brethren did in the age of the apostles? And can they imagine the day to be less holy and sacred and honorable *now*, than it was seventeen hundred and fifty years ago?

For the facts presented in the above paragraphs we are indebted to the Rev. Dr. Miller's Introductory Essay to Prof. Agnew's late work on the Christian Sabbath.—*South. Rel. Tel.*

A Brief View of the progress of the Temperance cause, during the last year.

1. More than 200,000 members added to Temperance Societies the past year.

2. More than 7000 Temperance Societies formed.

3. Present whole number of members in the country, 1,250,000.

4. More than 3000 distilleries have been stopped.

More than 7000 merchants have ceased to sell ardent spirits.

6. More than 8000 drunkards have abandoned the use of all that intoxicates.

7. In one place, having a population of 3000, more than 30 have been reformed. If the same proportion were carried through the United States, 130,000 drunkards would be reclaimed.

8. More than 1000 vessels are navigated without ardent spirits.

9. In England, Ireland, and Scotland, the cause continues to advance; although the friends in that country meet with some peculiar difficulties.

10. *Sweden.*—Numerous temperance associations have been formed, a periodical is published once in two weeks. The Crown Prince has presided at a temperance meeting. An able Swedish writer has published a volume of 216 pp. 8vo. in which he states that in a population of about three millions, they have 180,000 distilleries, and consume annually, 69,104,570, *banns* (45,978,470 gallons) of distilled liquor; at an expense of 62,177,636 Rix dollars. "This quantity and this value," says the writer, "passes annually down Swedish throats, as a drink, of which the first physicians and physicians and physiologists of all countries declare that it contains not a single particle of nutricious substance."

11. *Russia.*—A gentleman from Dorpot, the seat of the first university in Russia, in a letter lately received, expresses the deep interest which he and others feel in the preparation of temperance tracts in the Esthonian language. "Intemperance," he says, "is the great curse of all the people at the north."

12. *India.*—A gentleman at *Madras* has written requesting to have sent all the temperance publications. Another from *Calcutta* gives a very interesting account of a temperance meeting in that city. In Ceylon, in Burmah, in China, the cause is exciting increased attention.

13. *Africa.*—Dr. Philip, from the Cape of Good Hope writhes, "The Governor and his lady and a few others at the head of society, and the Hottentots, agree in thinking that infant schools and temperance societies are most excellent things. At our missionary stations we have found temperance societies to be what a person at one of your mission stations called them, John the *Baptist*—they prepare the way for the kingdom of God. Our missionaries have found them to be the most valuable auxiliaries in promoting the cause of God we ever had in Africa. We have temperance societies at each of our stations, and I believe there are very few of our people that do not conform to their rules. In the Katt River, a new settlement, we have 140 members of temperance societies.—*Dr. Edwards Report.*

14. *New-Holland.*—Temperance societies have been formed, and the most correct views prevail. A publication from the country says, "That ardent spirit is a poison, no of a very inactive kind, we have abundant proof in this colony, where its use produces numerous diseases, and destroys the inhabitants of Hobart-town so rapidly, that they do not on the average, live more than 23 years; while the prisoners at Maquarrie, excluded from the use of spirits, live 36 years."

Private Character of President Edwards.

From S. E. Dwight's Memoir.

"Perhaps there never was a man more constantly retired from the world, giving himself to reading and contemplation; and it was a wonder that his feeble frame could subsist under such fatigues, daily repeated, and so long continued. Yet upon this being alluded to by one of his friends, only a few months before his death, he said to him, 'I do not find but that I am as well able to bear the closest study, as I was thirty years ago, and can go through the exercises of the pulpit with as little uneasiness or difficulty.' In his youth he appeared healthy, and with a degree of vivacity, but was never robust. In middle life he appeared very much emaciated by severe study, and intense mental application. In his person he was tall of stature, and of a slender form. He had a high, broad, bold forehead, and an eye unusually piercing and luminous; and on his whole countenance the features of his mind, perspicacity, sincerity, and benevolence—were so strongly impressed, that no one could behold it without at once discovering the clearest indications of great intellectual and moral elevation. His manners were those of the Christian gentleman, easy, tranquil, modest, and dignified; yet they were the manners of the student, grave, sedate, and contemplative; and evinced an exact sense of propriety and an undeviating attention to the rules of decorum. 'He had,' observes one of his contemporaries, 'a natural steadiness of temper, and fortitude of mind, which being sanctified by the Spirit of God, was ever of vast advantage to him, to carry him through difficult services, and to support him under trying afflictions in the course of his life. Personal injuries he bore with a becoming meekness and patience, and a disposition of forgiveness.' According to Dr. Hopkins, himself an eye-witness, these traits of character were eminently discovered throughout the whole of his long continued trials at Northampton. His own narrative of that transaction, his remarks before the council, his letters relating to it, and his farewell sermon, all written in the midst of the passing occurrences, bespeak as calm, and meek, and unperturbed state of mind, as they would have done had they been written by a third person, long after the events took place. The humility, modesty, and serenity of his behavior much endeared him to his acquaintance, and made him appear amiable in the eyes of such as had the privilege of conversing with him. The several relations sustained by him he adorned with exemplary fidelity, and was solicitous to fill every station with its proper duty. In his private walk as a Christian, he appeared an example of truly rational, consistent, uniform religion and virtue! a shining instance of the efficacy of that holy faith to which he was so firmly attached, and of which he was so zealous a defender. He exhibited much of spirituality, and a heavenly bent of soul. In him one saw the loveliest appearance, a rare assemblage of Christian graces, united with the richest gifts, and mutually serving and recommending one another."

Memorabilia.

The business of an inquirer is not to ponder on what is written *of him* in the book of God's decrees, but on what is written *to him* in the book of God's revelation. He has to do, not with God's secret decrees, but with God's published overtures. Election is the minister, not of presumption to the incipient Christian, but of hope to the advanced Christian. He looks forward to the paradise which brightens *before* him, only as the virtues of paradise brighten *within* him. It is thus that hope and humility advance hand in hand.—*Dr. Chalmers.*

Christ, though "not sent but unto the lost sheep of the house of Israel," (if I may so speak) to the very limits of his commission, casting a look of pity over the boundary, and now and then healing, as well as saving, a stray Gentile who might come in his way, as an earnest of the time when the "other sheep," not of the Jewish fold, should be brought in; and there should be 'one fold, and one shepherd'. —*Dr. M'Crie.*

There is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces; it is ice still. But expose it to the beams of the Sun of righteousness, and then it will melt.—*Mr. Middleton.*

...was a Mussulman father, but his faith in Sha-

From the American Tract Magazine, for July.

American Tract Society, Boston.

Twentieth Anniversary.

The public celebration was held in Park-street Church, Wednesday evening, May 27. Rev, Dr. Fay presided. After prayer by Rev. Dr. Edwards, the annual report was read by Rev. Seth Bliss, Corresponding Secretary. Addresses were made by Rev. Messrs. Matheson and Reed, delegates from England and Wales; Rev. Mr. Winslow, Missionary from Ceylon; and Rev. Dr. Peters and Rev. Mr. Patton of New-York. Among the resolutions adopted is the following:

"*Resolved*, That the late resolution of the American Tract Society, at Mew-York, to furnish every family in the Southern States with one copy of their bound volumes, and to raise $30,000 the present year for Tract operations in foreign and pagan lands, has our cordial approbation, and *must be done*, and that this Society will raise at least $3,000 of this sum this year."

[As that part of the report was read, which relates to stereotyping from Chinese blocks, a shower of leaves printed from stereotype plates, cast in this country from Chinese blocks, were thrown from the gallery, which much increased the interest awakened in the audience in behalf of China.]

Rev. Mr. MATHESON having alluded to the harmony of all our Benevolent Institutions in one great work, and stated many evidences that God owns and blesses the *Tract* cause, said this cause was at this time one of peculiar interest. Looking at the Chinese Tract which he held in his hand, he felt the importance of sending Tracts and the Bible to China. He alluded to the labors of the devoted Gutzlaff, and of the venerable Morrison. He then spoke of a letter he had lately seen from a Missionary in Siberia, who was then in St. Petersburgh, transcribing the Bible in the Mantchou Tartar language, which was found in the Royal Library, and which he was permitted to copy. These Mantchou Tartars had subdued China, and the present emperor of China is of that tribe. Thus, on one side, China is penetrated with Tracts, and on the other with the Bible, which may reach the royal palace. This Bible was translated 150 years ago, by a Roman Catholic Missionary. In the same library at St. Petersburgh, is a translation, though not of so much value, of the Bible in the Chinese language, made also by the Roman Catholics about 200 years ago.

Rev. Mr. REED remarked on the interest of anniversary occasions, and the effect they exerted upon the world; and appealed to all Christians to enlist with new ardor in the glorious cause.

Affecting Anecdote.

I once knew a youth, said Mr. R., that had been piously educated, who left his father's roof at the age of sixteen, to reside in a great metropolis, where he was surrounded with numerous temptations. He had learned the way to the theatre. (Let me say to my young friends, added Mr. R., that *the way to the theatre is the way to ruin.*) One of Dr. Watts' little Tracts was put into his hands; he read it and was convinced of his error. That boy, who became a preacher of the Gospel, is the speaker who has now the honor to address you.

This annunciation produced a thrill of sympathy and joy through the congregation, that such a man, the author of "No Fiction," should be so snatched from the threshhold of destruction. I love, continued Mr. R., and I have reason to love, the Tract cause.

Here Mr. R. stated that he had written several Tracts, and noticed the occasions that called them forth, and their extensive usefulness within his own congregation. The Tract, *The Young Convert*, carried home by a pious woman to her irreligious husband, led him to the house of God, where he publicly professed Christ.

A domestic in his family, he said, distributed regularly 300 Tracts a month. A friend, a minister of the Gospel, distributed 1,000 Tracts a month. He knew a youth whose income was 500*l.* a year, [more than $2,000,] who, during nine months of last year, had *walked seven thousand miles*, established *seventy* village Tract Depositories, and distributed *eight thousand* Tracts.

In Switzerland he knew of persons of high rank and great property who were accustomed to spend *three months* in the year walking from village to village, and from house to house, distributing Tracts.

Rev. Mr. WINSLOW dwelt on the Tract cause as an Auxiliary to Missions. *In Japan they were a reading people; more so than in New-England.* In China, and large portions of India and the East, the disposition and ability to read are very extensive. He also detailed facts showing that Tracts had been blessed in India; and to show the extent to which Tract operations are now carried on in Eastern Asia, there are 200 *Missionaries*, nearly all of them able to prepare Tracts; and there are many distributers; 20 or 30 might be immediately employed in Ceylon, had they means for supporting them. He had himself distributed, at a heathen temple, in one morning, 1,500 Tracts.

Abstract of the Report.

Receipts, exclusive of balance from last year, $14,046 47; of which $8,191 34 are donations, and $1,962, legacies. *Paid* for foreign distribution, $5,135.

Issued from the Depository, 7,172,235 pages, together with 3,500,000 pages of Temperance publications.

The issuing of *Standard Evangelical Volumes* is regarded as adding greatly to the usefulness of the Society; and Ministers and Christians generally are invited to take part in their circulation.

The *voluntary agencies of pastors* to obtain funds in their own vicinity, of which twenty-two were successfully performed the last year, are deemed very important from the difficulty of *procuring* qualified permanent Agents, and the *expense* necessarily involved in supporting them. Some affecting facts are related, showing the delight with which poor and humble Christians have contributed their mites—"all their living"—for Tracts in pagan lands.

This Society *co-operates with the Society of the same name in New-York*, with great efficiency and cordiality.

Faithful Christian effort and prayer, accompanying the systematic distribution, have been blessed by the Holy Spirit. The Report narrates a number of instances of usefulness.

The work to be done.

The report presents a view of the claims from our own country, and from the pagan world; and sustains the following propositions:

1. There probably never has been a period in the history of this world, when so large a portion of its population could read, and were so easily accessible to Christian truth as the present.

2. The friends of Christ never possessed so great facilities for disseminating divine truth, among pagan nations, as now. Among these facilities are modern improvements in the press—commercial enterprize—prevalence of peace—knowledge of pagan languages, &c.

3. A larger portion of the heathen world are known to be disposed to receive Christian instruction through Tracts than at any former period.

4. God is giving indications that he will employ Tracts extensively in converting the heathen, in the numerous conversions that have already been effected among them by their instrumentality.

5. Millions of our fellow men in heathen lands will die in all the darkness and guilt of their idolatry, before they hear of Christ, unless he be made known to them by Tracts, or the New Testament.

The Report makes the supposition, that, on rising in the morning, a man should find every individual around him *dead*; and a trumpet be given him, by which he could awake them to life, and but *one day* allowed him in which to do it.

"*Such is China*, and the pagan world, with its teeming millions of immortal minds, *all to a man dead in sin, and under condemnation of eternal death. Such* is the American Tract Society, whether planted in the heart of China or in the heart of New England. *Such* are we, with this trumpet in our hands, and *one year, and perhaps but one*, to live and blow this trumpet, in the name of the living God, in the ear of China and of all the pagan world. And will not the Christians of New-England do *this?* Is there a Christian or a *man* here to-night that will not aid the Tract Society in doing it?"

From the Missionary Herald for July.

Journal of Mr. Thomson during a tour to Jerusalem and Vicinity.

Ride from Jerusalem to Jerico.

April 16, 1833, The "Holy Fire" was the closing ceremony of the great week, and very early this morning we left the convent of Archangel, passed down the Via Doloroso to the place, where the guard was already in motion, and from there, without a moment's delay, with the white flag of the pilgrim in front, and the green of the prophet in the rear, we set forward. It was a merry hour apparently to every body. The whole population of the city, of either sex and every age, in their best, lined the zigzag path, along which the pilgrim host was to pass. With noise and pomp, such as Arabs only can effect, we passed out at Saint Stephen's gate, wound our way down into the narrow vale of Jehosaphat, where *once* ran the little brook Cedron—over the south point of Olivet, and *by* the miserable remains of the city of Mary and Martha and Lazarus; and then prepared ourselves to *descend*; for you remember that we must "go *down* to Jerico." And sure enough *down, down* we did go, over almost perpendicular rocks for more than a mile, when the path becomes less precipitous. Still, however, following the dry channel of a brook, you go down for several miles farther, and seem as if descending into the very bowels of the earth. How admirably calculated for "robbers!" You are walled in by such lofty and perpendicular rocks, as render escape impossible, while you might be crushed to death by huge rocks rolled down from the mountains above. The danger is still so great, that strong guards were stationed at short distances on the summits, the whole of the way to the plain.

After leaving the brook, which turns aside too far to the south, we ascended and descended naked hills for several miles, the prospect gradually becoming more and more gloomy. Not a house, nor even a tree, is to be seen; and the only remains are those of a large khan, *said* to have been the inn to which the good Samaritan brought the wounded Jew. Not far from here, in a narrow defile, an English traveller was attacked, shot, and robbed, in 1820. As you approach the plain, the mountains wear a more doleful appearance; the ravines become more cavern-like and frightful; and the narrow passes less and less passable. At length the weary pilgrim reaches the plain by a long, steep declivity, and doubtless expects to step immediately into the splendid city of Jerico. But alas! no city appears; and after a full hour's ride he pitches his tent, (if he have one) in a dry, sultry plain of sand, "sparsely sprinkled o'er" with burnt up grass. If he has no tent, a shrivelled thorn-bush is better than nothing, and if he cannot get that, let him do as we did, sit down under a broiling sun, and bear it as well as he can.

Finding the sun intolerably hot, we passed through the camp, and went on to the village, about a mile distant, and took shelter under some fig-trees which grew round the sheiks palace. This is a high, square, castle-like house, the only one of any size in the place, and tradition says that the little Zacheus once dwelt in it. In the immediate vicinity, are scattered some forty or fifty of the most forlorn habitations that I have ever seen. Very few of them are higher than a man's head, and are little better than pens or sheds. They are all surrounded by a peculiar kind of fortification, made of a species of thornbush very abundant in the plain. It is cut and platted together, and neither horse nor man will venture to attack it; and hence it is the best that could be provided against the Bedouins, who always make their attack upon horseback.

The Arabs of Jerico and the plain are one or two shades darker than the same class on the mountains only a few miles distant. This is easily accounted for by the great difference in climate. We shivered in our cloaks on the mountain, and boiled in the shade on the plain.

From Jericho to the Jordan.

17. About three o'clock this morning there was a buzz in the camp, which in a short time became like the "noise of many waters;" and at four precisely, we set forward towards the Jordan, going to the south-east. A large company of guards went before, bearing on long poles flaming torches made of turpentine and old rags, which threw over the plain a brilliant light, revealing double ranks of armed horsemen on either side of the moving host, careering in genuine Arab style, and plunging with fearless impetuosity through the grass and bushes, to drive out any Bedouins that might be lurking there. The governor with his bodyguard, brought up the rear; thus we were defended on all sides. Nor was this caution at all misplaced. One poor fellow from Poland, having fallen behind, was attacked, robbed, and stripped naked. As he had met with us before in Jerusalem, he sought us out in his distress, and one gave him a shirt, another pantaloons, and another a dollar, with which he was about as rich as before his misfortune.

After two hour's ride over uneven plains of sand, we reached the Jordan, as the sun rose above the mountains of Moab. Immediately the pilgrims rushed headlong into the stream, men, women, and children, in one undistinguished mass. Many of the men were in a state of shameless nudity, and the females in changing their scanty dress were shockingly exposed. The haughty Turk sat upon his beautiful horse, and enjoyed the exposure of the "Christian dogs" highly. Nothing is more degrading in their estimation, than such exposure of females. The pilgrims, however, were highly delighted with their bath. The men *ducked* the females, as the farmers do their sheep, while the little children were carried and plunged under water, trembling like so many lambs. Some had water poured upon their heads, in imitation of the baptism of the Saviour, for it is part of the tradition that our Jesus was here baptized; and the ruins of an old convent near at hand are still to be seen, and ascertains the exact locality, to the perfect satisfaction of the devout pilgrim. The Latins, however, maintain that the event took place some miles higher up the stream, and hence they bathe there. I hope they have a more convenient place than the Greeks. It could scarcely be more unsuitable. The banks are nearly perpendicular, and very muddy, while the current is astonishingly rapid, and at least ten feet deep. It required the most expert swimmers to cross it at all, and one less skilled would be inevitably carried away, as we had melancholy proof. Two Christians and a Turk, who had ventured too far, were drowned without the possibility of rescue; and the wonder is, that many more did not share the same fate, where thousands were bathing at once. This sad accident, which would have cast a shade over the whole assembly in America, produced very little sensation amongst the pilgrims. In fact, this pilgrimaging seems to obliterate every benevolent feeling from the heart. For example, when we left Jerusalem, the guard immediately in front of me, in coercing his horse, fired off his pistol, and shot a woman dead; and yet I never heard the affair named afterwards but with levity. And as we came along, if any poor woman was unhorsed and rolled down among the rocks, it called for nothing but loud laughter from the passing crowd. So far as I can judge, nothing but unmixed evil results from these foolish pilgrimages.

The Jordan would scarcely be dignified with the name of river in America; and its appearance is very insignificant indeed. It is deep, narrow, and very muddy; and hurries away to the sea with great velocity. Before you reach the stream itself, you descend several beaches or "banks," and though at this time much swollen with the rains, and the melting snows of Hermon and Lebanon, it was still fifteen, or twenty feet below its perpendicular banks. It has a very winding course, and resembles much the streams of the Mississippi valley; having on one side, a perpendicular bluff, and on the opposite, a low beach covered with weeds, bushes, and drift, and these alternate constantly. These low flats vary in width. In this place it was about forty rods, and the whole of it had very recently been inundated. Whether these are the banks which were overflowed when the Israelites passed over, is uncertain; but at all events, it would be impossible at this day for such a host to pass the Jordan at the same season of the year, without either a bridge, or a miracle; for boats could do nothing in such a current. Travellers have differed widely, in their descriptions of this river, principally from two causes—visiting it at different seasons of the year, and at different places. *When* and *where* I saw it, the width might have been twenty yards, and its depth ten feet.

The Dead Sea.

After the pilgrims had bathed, we left them and turned down to the south, in company with three or four other English travellers and a guard from the governor, to visit the Dead Sea. We rode across plains of barren sand for an hour and a half, when we stood upon the shore of this memorable lake. Without any reference to what others have said, I can testify to the following facts. The water is perfectly clear and transparent. The taste is bitter, and salt far beyond that of the ocean. It acts upon the tongue and mouth like alum, and smarts in the eye like camphor, and produces a burning pricking sensation over the whole body. It stiffened the hair of the head much like pomatum. The water has a much greater specific gravity than the human body, and hence, no efforts would cause us to sink below the surface; and standing perpendicularly, you would not descend lower than the arms. Although there was evidence in the sands thrown upon the beach, that in great storms there were waves, yet there appeared to be some foundation for the reports of its immobility. Notwithstanding there was a considerable breeze the water lay perfectly *lifeless*, causing not the slightest plashing against the pebbles on the shore. The ancient historians say that large quantities of bitumen were gathered from the surface of this lake; and is it not quite possible, to say the least, that it formerly existed in such quantities as to spread over the whole face of the sea, and thus effectually prevent the wind from interrupting its death-like quietude? Modern travellers state that there is very little of this substance now to be found, and certainly we saw nothing like it. We saw no fish nor living animals in the water, though birds were flying *over* it in various directions unharmed. We all noticed an unnatural gloom, not merely over the sea, but also over the whole plain below Jerico. This is mentioned also by ancient historians. It had the appearance of the Indian summer of the "valley." Like a vast funeral pall let down from heaven, it completely shut out all prospect, at a short distance down the sea. Having gathered some singular pebbles from the shore, and filled our cans with the water, we returned to the camp about noon, highly pleased with our excursion.

SECTARIANISM.—*The Church of England and the Methodists.*—It is stated that "the Rev. Mr. Lake has been removed from the curacy of Liskeard, by order of the Lord Bishop of that Diocese, upon information forwarded to his Lordship that Mr. Lake had suffered a Wesleyan minister to officiate in the desk of the parish Church." Is this the *liberal* spirit of the Church of England? Is she still enveloped in the mists of the dark ages?—*Southern Rel. Tel.*

THE COLONY AT CAPE PALMAS.—The Rev. G. R. McGill, in a letter dated April 9th, gives an account of the incipient measures for the establishment of a colony at Cape Palmas. "Three large native houses," the agency and store houses have been erected, also a meeting house. "The place (he says) where our town is situated is very fertile earth, that will always encourage a new comer. You may now inform the people of my own color in the United States that I invite them with all my heart to Cape Palmas—those who are in good circumstances, as well as those who are poor. There are the fertile land, and the rich productions of the forest; the former can invest their money in profitable trade, and the latter in cultivating the earth to a profit."—*Ib.*

"*What Constitutes a Call to the Ministry?*"—The premium of One Hundred Dollars, for the best Tract on the question has been awarded to Rev. Ralph Emmerson, D. D. Professor at the Theological Seminary, Andover.—*Ib.*

A correspondent writes us from Illinois, that the prospect in regard to religion, is much more encouraging than it was last year. There are some indications that God is near. In Springfield there has been within a few weeks, twenty hopeful conversions. In Canton, Fulton Co., some twelve or fifteen.'—*Conn. Obs.*

Temperance in Franklin county, Mass.—The population of this county is about 26,000. The number of those that have signed the Temperance pledge is 7829. Of these 2143 signed the pledge during an agency of sixty days by Mr. Frost.—*Ib.*

Middleburg, London Co. Va.

Rev. J. W. Phillips, in a letter to the Editor, dated May 20th, writes as follows:

The prospects of our church are brightening a little. A day of prosperity, I trust is not very far distant. At a protracted meeting, held a few weeks ago, we had encouraging indications. Although the weather was extremely unfavorable, good congregations turned out, and gave the most serious attention to the word spoken. Two individuals professed submission to Christ,—several others expressed deep concern in reference to their souls' eternal interest, and the countenances and conduct of many others bespoke a feeling unusual and deep, on the subject of religion. I trust God is still with us and will give prosperous gales of divine influences and crown his own means with power and great efficiency in the conversion of multitudes.

Attention of Colored People—An instance of conversion.

It is a pleasing circumstance, that one of those who professed to have found the Saviour at this meeting, is an interesting young colored woman, and may be regarded as the first fruits of my labors intended to bear especially on the colored population. It has been my practice here, and at my other places of Sabbath preaching, to devote the afternoon to the blacks. Soon after I commenced efforts of this kind here, I discovered considerable seriousness; and invited those who wished conversation on their souls concerns, to remain after the congregation dispersed. This woman was among the first. I suppose eight or ten others, at different times, have conversed with me and seemed deeply awakened; but as yet have not, save this one, given evidence of a *real change* of heart. These are small drops, but they are *mercy drops* and betoken a readiness on the part of the Great King in Zion to pour out a mighty shower. O that it may soon come. I find it delightful to preach to this long neglected portion of our population. It seems that God has placed his seal of approbation upon these efforts, not only by giving, at the commencement, one soul who has united with the church and the prospect of others, but by refreshing the soul of his servant while preaching to them much more than while laboring among the whites.

My experience, though short, has abundantly satisfied me that ministerial labor can be bestowed more profitably on no other class of men. Very little attention and care will win their confidence and warmest affections. I have received many gratifying evidences of their grateful feelings. Every thing within their power has been done to induce me to continue to labor among them. They have voluntarily contributed their mites towards my support: and have expressed a determination to contribute soon again what they were able. One female in urging me to continue, said she "would do *every thing* she *could* for me—*she would work all night for me*, if I would continue, as I had been, laboring for their good."

These things, dear brother, are interesting, and take fast hold on the kindest affections of the heart. I do hope the Lord has great blessings in store for these people. I intend to devote my Sabbath afternoons to them so far as I possibly can, and if other opportunities present themselves, to seize them also. Oh that all our dear ministering brethren would pay such attention to this class of people as they could! I feel assured that they would find it an advantage to themselves and all the members of their flocks. A few white people generally attend and occupy the gallery when I preach to the colored people. This I think desirable, though I never permit them to exclude colored persons from seats.—*Richmond Telegraph.*

From the Ohio Observer.

Campbellism.

MESSRS. EDITORS—That sort of people who call themselves *disciples*, and who truly are the disciples of Alexander Campbell, profess to reject all creeds and confessions of faith, and to believe simply in the Bible, without note, comment or explanation. This position is very plausible, and at the present day, very popular.

But nothing can be more evident than that those who imbibe such a sentiment, are either blindly or wilfully deceived. Every person who believes the Bible at all, believes it as he understands it, and the manner in which he understands and believes the Bible, is his religious creed, whether it be written or only float in the imagination. It is as evident that the class of people known by the name of Campbellites have a *creed*, as it is that they have a *belief*. And although its articles of this creed, are not written or printed as is common with other denominations, yet with respect to some of the articles of their creed, it is no more difficult to determine what they are, than if they were tattooed in capital letters on the forehead of every Campbellite in the land. It is perfectly ridiculous for them to pretend that they have no confession of faith, and attempt to strike a popular chord by this deceptive trick, when the prominent articles of their faith are so notoriously obtious to the most superficial observer.

The first article in their confession of Faith is, "Baptism by immersion for the remission of sins." The candidate for immersion is not indeed formally required to assent to this article, but in all their proceedings before the administration of the ordinance, at the time, and afterwards, go to show that it is a conceded point with them, that every one who is baptized, believes in baptism by immersion for the remission of sins. I suppose that they will not hesitate to admit, that this is an article of their confession of Faith, in which they all agree.

Georgetown College, Ky.

We learn with regret from the Cross and Journal, that the Georgetown College has fallen substantially into the hands of A. Campbell. It seems also to have sunk from the character of a College to a Classical School. It is intimated as probable, that a prosecution may be commenced to compel Rev. Dr. Noel, to convey the Pauling Fund, of which he is the Trustee, to the Treasurer of the institution. This money was given expressly to support ministerial education among the regular Baptists; and the requisition of the Trustees to place it at their direction must be in our opinion, grossly unjust.

From the same source, it appears that the large and respectable church in Bloomfield, Ky. where the lamented Clark so successfully labored, has been for some time distracted by Campbellism, and has lately witnessed the withdrawal of 60 of its members, affected by this error, out of 400. It is, however, understood that the Kentucky churches have nearly got rid of this evil; and a season of union and effort, and consequent prosperity may consequently be anticipated.—*N. Y. Baptist Register.*

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JULY 30, 1834.

☞ Mr. JOHN CLARKE is authorised to act as agent for the Western Luminary, in the state of Ohio.

☞ ROBERT S. FINLEY, Esq. General Agent of the American Colonization Society for the West, will deliver an address on Colonization at Versailles, on Saturday next, 2d of August, at 11 o'clock, A. M. Joseph Jones, the emigrant from Liberia, will be present, and will answer any questions concerning the colony or give any information he possesses on the subject, which may be desired.

Conversation about Liberia.

On Monday last we enjoyed the pleasure of an interview with JOSEPH JONES, a colored man who went out as an emigrant to Liberia, with the expedition which left this state in the spring of 1833. Jones is an intelligent member of the Methodist Episcopal church, over forty years of age. He had been free for several years previous to his departure to Liberia, and resided in Winchester, Kentucky, where he pursued the vocation of a barber. He returned to the United States in June last, for the purpose of endeavoring to take to Liberia his wife and child, whom he left in bondage here.

We should have been highly gratified if every individual unfriendly to the Liberian colony, and the plan of African Colonization projected by the American Colonization Society, could have heard the plain, unvarnished, common sense statements of this colored man. We think it could not have failed to banish many of their prejudices, and constrained them to acknowledge that the Liberian colony is at least doing *something* towards meliorating the condition of the black man, both here and in Africa.

Our conversation with Jones was free and unrestrained, and altogether informal. He had no set speeches to make or conned narrative to give; but spoke about the country he had visited and which he had deliberately chosen as his future home, like an observing man of honesty and integrity of character. We learned in the course of conversation, that he received no compensation from any one for the testimony he was bearing about Liberia; and he remarked, that he would be unwilling to receive any for such service, if offered. His statements respecting the face of the country at the Colony, the soil and productions, the state of religion, schools, &c. were in the main such as we have frequently laid before our readers, from the most authentic sources. Monrovia he represents as being in size and general appearance about such a town as Winchester, Kentucky, with the exception of there being more brick buildings in Winchester. Millsburgh, Caldwell, and New Georgia he describes as such villages as are every where to be found in this region. The soil he describes as somewhat sandy, but very productive. He had seen as good Indian corn growing there as we commonly see in Kentucky. Rice is abundant, and very fine; buckwheat and barley also produce well; besides an abundance of vegetables and fruits which we do not have in this country. Fish were in great abundance. On being interrogated as to the climate, he stated, that he had never experienced any weather there near so hot as it now is here. That there was always a sea breeze which rendered it pleasant. There were five churches in Monrovia—2 Methodist, two Baptist, and one Presbyterian, he believed all under the care of colored men. There was a male and female school in Monrovia, also two schools in Caldwell, and one in Millsburgh. He knew of the existence of three Temperance Societies.

He represented the people as being generally contented and apparently happy. They entertained sentiments of great respect for the United States, and copied them very closely "*in every thing.*" Our informant stated that he had visited their courts of justice, and attended an election; and he found every thing done there in about the same way that it was in this country, except as he remarked, "they had no lawyers." The habitations, clothing, and general manners of the people were formed exactly on the model of the United States.

Although the most of the above information was familiar to us, as it is to most of our readers, yet it afforded us great satisfaction to obtain such information concerning so interesting a place as Liberia,—a spot towards which the eye of the friends of the colored man in this country are turned with so much deep interest,—from one who had gone out from the midst of us, and in whose statements we could place the utmost reliance.

Letter from Liberia.

The following letter, addressed to *William Tucker*, a free colored man, a merchant of this city, is from a man who was liberated by the Rev. W. L. Breckinridge, and went out with the expedition from this state in the Spring of 1833. The letter was brought by Jones. We give it entire, with the correction of a few verbal inaccuracies.

March, 1834.

MR. WILLIAM TUCKER.

Dear Sir,—Gladly do I embrace the opportunity of writing to you, hoping these lines may find you well. As to myself and my family, we are in good health at this time; and now live on the waters of the St. Paul's river. We have settled on a farm of ten acres, and carrying on after the manner and custom of the place,—raising of corn, potatoes, cassida, plantains and bananas, which is very good food, and which I am very well pleased with.

The country I am very well pleased with so far as I have seen. I also believe that we can make a very fine living here if we use industry. But if any person should be disposed to come to this place, I would advise them to bring every thing necessary, such as money, clothing, and cheap cloth,—knowing that in every new country these things are scarce and very dear.

I wish you to give my compliments to Mr. Blue and his family; also give my love to my children, one and all of them.

I am yours sincerely,

DAVID RICHARDSON.

COLONIZATION IN MASSACHUSETTS.—Among the proceedings of the General Association of Massachusetts, the meeting of which was held at Lee, in June last, we notice the adoption of the following resolution, among others,—with but three or four dissenting voices, says the Boston Recorder:

Resolved, That the Association recommend the American Colonization society to the continued support of our churches, and that the usual collections be made on or about the 4th of July in aid of its funds.

The immorality of the Traffic, Manufacture and use of ardent spirits as a drink; and the duty of Christians with reference to the Temperance cause.

This is a discourse delivered in the second Presbyterian church in the city of Baltimore, on the 8th of June, 1834; by our friend and late neighbor, Rev. R. J. Breckinridge. It is published at the request of the members of the church of which Mr. B. has the pastoral care. The author has chosen for his motto the 18th verse of the 2d chap. of James: "Shew me thy faith without thy works, and I will show thee my faith by my works."

One of the ablest arguments we have ever seen on the subject of Temperance is contained in an address delivered several years since by the author of this discourse, to the Temperance Society of the Woodford church, in this vicinity. That discourse was published both in pamphlet and newspaper form; and was instrumental in effecting much towards the promotion of the noble cause of Temperance, then in its infancy, in this region. The discourse now before us exhibits the subject in an entirely different point of view. It partakes of the prominent characteristics of the author's mind—boldness, perspicacity, and sound logical argument. The style of reasoning employed in this address appears to us to be irresistable to every unprejudiced mind. The talented author handles the manufacturers and venders particularly "without gloves," while at the same time there is no lack of kindness and respect. We should be glad to see this discourse extensively disseminated. We shall make some extracts in a future number.

TEMPERANCE CONVENTION.—A Convention of Young Men, with reference to the subject of Temperance, was held at Worcester, Mass. on the 1st inst. About *four hundred and fifty* delegates were in attendance, from all parts of the state. We are glad to see this respectable body taking the right ground, or something approaching very near to it. They adopted a resolution recommending the formation of societies whose pledge shall forbid the use of *wine* as a drink; also recommending the circulation of petitions to be presented to the Legislature, praying for the repeal of the license law, and the passage of an act to make the traffic penal.

TEMPERANCE REGISTER.—A semi-monthly publication with this title is commenced at Pittsburgh. The first No. has just reached us. Taking it as a fair specimen of the work, we feel disposed to recommend it to the patronage of the friends of the Temperance cause. Although devoted chiefly to the subject of Temperance, it will contain occasional articles on other kindred subjects. The work is published by John W. Nevin; at fifty cents a year for a single copy.

AMERICAN TRACT SOCIETY.—The receipts into the Treasury of this society, during the month ending June 15, 1834, amount to $5,193 63.

rose gracefully into the darkened air. [illegible]

NOTICES OF BOOKS.

THE CORNER STONE, *or a familiar illustration of the principles of Christian Truth.*

We have already published several extracts from this work, consequently our readers who have not seen the work itself, have some partial acquaintance with its character. It is from the highly gifted pen of the author of "The Young Christian," Jacob Abbott. It was written since that work, and possess most of the peculiarities of style which render it so pleasant and profitable a companion. Speaking of the design of the work, the author says in his preface, "It is intended to be, in some sense, the counterpart to "The Young Christian," that having exhibited the first principles of Christian duty, and this on the other hand developing the elements of religious truth."

In prosecution of his design, the author aims to exhibit religious truth "as it is connected with the various events in the life of our Saviour." The motto he has chosen is most appropriate: "Jesus Christ himself being the chief Corner Stone." This volume has already obtained an extensive circulation; and we doubt not will be a popular work with the religious public.

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THE FAMILY AT HOME, *or familiar illustrations of the various Domestic Duties.*

This is a reprint of a work originally published by the London Tract Society, with alterations and copious additions by Mr. G. D. Abbott, of Boston. The work as it is now presented to the American public, is nearly double the size of the original English copy. This volume, as might be supposed from its title, treats of the whole round of domestic duties. There is a vein of sound common sense running through it, a fund of anecdote, and a felicitousness of illustration, which will make it a favorite with the discerning public. It should find a place in every family.

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AMERICAN LADIES' MAGAZINE.—A number of this work was placed in our hands a few days since, by a female friend, in order that we might bring its merits before our readers, if we thought it worthy of commendation. Although we had for some time been acquainted with the general character of this publication, we never before gave it an attentive examination. If the No. put into our hands—the No. for June, 1834—is a fair specimen of work, as we presume it is, we have no hesitation in commending the publication to the patronage of our readers.

The American Ladies' Magazine is published at Boston, once a month, in neat pamphlet form, embellished with engravings. It is edited by Mrs. Sarah J. Hale, a lady very favorably known to the public as an authoress. The intellectual character of this publication places it among the first periodicals in our country, whilst its moral purity renders it a safe inmate of the family.

—

THE SCHOOL SONG BOOK. *Adapted to the scenes of the School Room. Written for American Children and Youth.*

This is a very neatly executed volume of 70 pages, from the press of Allen and Ticknor. By the way, the improvements in printing and binding and engraving, which have taken place within the last few years, and which are still progressing, are most wonderful. Without entering upon the discussion of the mooted point, whether the multiplicity of books is salutary or otherwise, surely no one is disposed to doubt, that there is much comfort and real advantage, in being able to procure a work on fair, legible type, and smooth, white paper, with an inviting exterior, for half the sum which the same work, in a very common, unsightly form, would have cost ten years ago.

It is perhaps not known to some of our readers, that vocal music is becoming popular in New-England, as a branch of common school education. This work was written in view of this fact; and it is admirably calculated for the purpose for which it is intended. It is made up of original songs, all highly appropriate, and evincing much judgment and poetical talent, as well as benevolent feeling and sensibility in the writer. It is from the pen of the accomplished authoress of the "American Ladies' Magazine," "Flora's Interpreter," &c. &c. The task is well executed; and many of these artless little songs would do credit to the pens of the first poets of any age. One of them, entitled "Going to Sea," and commencing,

"Hark! hark!—'tis the signal!—
The breezes are steady,"

was inserted in our paper a few weeks ago; though at the time we knew not from what source it came originally. That touching little piece has been much admired. In concluding this notice, we cannot deny ourselves the gratification of subjoining a specimen of this admirable little work. We select the paraphrase of the Lord's prayer.

OUR FATHER IN HEAVEN.

Our Father in Heaven,
We hallow thy name!
May thy kingdom, holy,
On earth be the same—
O, give to us, daily,
Our portion of bread!
It is from thy bounty
That all must be fed.

Forgive our transgressions,
And teach us to know
That humble compassion
Which pardons each foe—
Keep us from temptation,
From weakness and sin—
And thine shall be glory
Forever—amen!

REMOVAL.—We learn from the last No. of the Cincinnati Standard, that the office of that publication is about to be removed to South Hanover, Indiana, from which place the paper will hereafter be issued. The Standard is to be conducted by a committee of gentlemen in South Hanover.

Liberal collections were taken up on Sunday in many of the churches, in New-York, for the Colonization Society.—*Observer, July 12.*

For the Western Luminary.

Transubstantiation.

MR. EDITOR,—There is a large number of Protestant christians who seem to think that there is no harm done to their children, in putting them under the care and tuition of Roman Catholic teachers. For general information, and to show the total incompatibility of the Roman Catholic religion with the religion of the Bible and a republican government, I subjoin the following paragraph from Rees' Cyclopœdia, on *Transubstantiation*, viz: the literal conversion of the bread and wine in the Lord's Supper into the *substantial* and *material* body and blood of Jesus Christ, and its consequences.

"It seems difficult, at first sight, to account for the zeal of the See of Rome in advancing and propagating a doctrine so full of absurdity as that of Transubstantiation. What use, it may be said, could there be in understanding a figurative expression (with which manner of speaking the scripture so much abounds) according to the letter, which makes it nonsense; when that nonsense does not appear to be productive either of power or profit to the church? The supremacy and infallibility of the Bishops of Rome; the doctrine of purgatory, masses, and prayers for the dead; the worship of saints and images, the celibacy of the clergy; the merit of monastic vows; the necessity of confession to, and absolution by a Priest, for the remission of sins; the power of the Pope to grant indulgences, and apply to the benefit of other men the works of supererogation done by saints, and therefore belonging to the treasury of the church: all these opinions have a clear and evident tendency to raise and support the dominion and wealth of the Roman See and the clergy. Whereas the multiplied contradictions and impossibilities contained in the notion of Transubstantiation, seem to serve no purpose, but to expose the christian faith to the ridicule and contempt of the Jews and Mahomedans, or other unbelievers. Nevertheless, the solution of this difficulty may be found in the words of Pope Pascal II. viz: "*That it was a most execrable thing, that those hands, which had received such eminent power above what had been granted to the angels themselves, as, by their ministry to create God the creator of all, and offer up the same God, before the face of God the Father, for the redemption and salvation of the whole world, should descend to such ignominy, as to be put, in sign of subjection, in the hands of princes, &c.*"

The same words were also used by Pope Urban II. at an Ecclesiastical Council. And certainly nothing could so raise the idea of the priesthood, or produce such veneration for them in the minds of the people, as their being supposed to possess this more than angelical power."—*Lyttleton's History of King Henry II. Vol. I.*

A BAPTIST.

For the Western Luminary.

Female Influence.

It has been universally acknowledged that the female sex possess great influence in society, and it is a matter of fact equally undeniable, that possessing this influence, they have wielded it with signal success in favor of the Temperance cause. But if we are to judge the interest taken in this matter now, by the number of Ladies that attend our Temperance meetings, it would be said of them, they take no interest in the great cause. Formerly, a large number attended our meetings—in fact, at some times their numbers exceeded that of the other sex, but what do we see now? Not one lady is to be found at any of our meetings. Now what is the cause of this great falling off, on the part of the Ladies? I am fearful the blame does not rest at the right door; let the husbands and brothers ask their wives and mothers and sisters to go with them to the Temperance meetings; and I have not the least doubt but that we should again see them, as in former times. The Ladies of our country have been proverbial for their readiness to lend a helping hand to their country's weal, and let them not shrink from the performance of their duty in this particular.

Q.

Lexington, July 19th, 1834.

The "Hemp Cutter."

We had the satisfaction of witnessing the exhibition of the machine spoken of in the following article, and have no hesitation in saying, that it fully realized the expectations of those who were most sanguine respecting its success. Its general introduction by our hemp growers, must certainly prove a great saving of labor. The machine is insured to cut from eight to ten acres per day. The whole force employed is, three men and two horses.

[EDIT. LUM.

From the Observer & Reporter.

THURSDAY, July 24th, 1834.

Messrs. Editors:—I rode a few miles into the country this morning to witness the operations of the "*East Tennessee Hemp-Cutter*," invented by Dr. THOS. A. ANDERSON. The performance was excellent. The Hemp was cut very near the ground, and could have been cut even with it, and was laid straight, and the gentleman who lifted it, declared that it was laid as convenient for taking it up as Wheat or Rye could have been with a cradle. This valuable labor-saving machine is constructed on very simple principles; it is drawn by two horses, and is not liable to get out of order easily. It will cut from eight to ten acres per day. The exhibition was made in a field in which there are many stumps standing, and I was astonished to see with what facility the machine passed so near them as to cut the Hemp and even the sprouts from a stump, without impeding, but very little, its progress. Hemp growers, I am persuaded, would do themselves a kindness by witnessing an exhibition of the Hemp-Cutter.—Their unbelief would be removed, and each man who raises Hemp to a considerable extent, would immediately become the proprietor of a machine. This notice is given at this time that growers of Hemp may see for themselves, and have time to make the arrangements for employing this excellent machine in their present crops. I am, respectfully,

Your obedient servant,
N. H. HALL.

At the same time that Mr. Robertson made his last voyage to the clouds from Castle Garden, Mr. Parker, a new candidate for æronautic fame, took a similar flight at Baltimore, and was, like Mr. R. lost for a time, in the clouds. He descended five miles from the city, and returned in two hours.

FOREIGN NEWS.

From the New-York Observer.

By an arrival at this port, London papers have been received to the 5th, and Paris papers to the 7th of June.

Don Miguel, of Portugal, and Don Carlos of Spain, have both been taken prisoners; and the civil war in the peninsula is ended, leaving two liberal sovereigns on the throne, and four allied powers in the West of Europe unincumbered in their opposition to the despotic alliance in the East.

There has been a change in the British ministry, but it does not seem to be of a very important character.

The king of Great Britain has made a public declaration of his "fixed purpose, determination, and resolution" to maintain the church of England and Ireland; and from the concluding paragraph, we infer that he means to veto all acts of parliament tending to a separation of Church and State.

The bill removing the civil disabilities of the Jews was read a second time in the House of Commons, May 28th, by a vote of 123 to 32.

The elections for Edinburg and Leith, had resulted in favor of the Whigs. The Lord Advocate had succeeded in Leith by a majority of 237, and Sir John Campbell, at the close of the second day, was 325 votes ahead of Learmonth for Edinburgh.

The celebrated Catholic Bishop, Rev. Dr. Doyle, died at Carlow, Ireland on the 31st of May. Dr. Waldron, Catholic Bishop of Killala, died at Arnaree, May 27th.

In the House of Lords, June 4th, in answer to a question from Lord Lansdowne, Lord Melbourne said, "for the immediate information of the noble Lord, I can state to him that his favorite, Don Miguel, is at present safe on board a British ship of war."

On the 30th of May, a decree was issued for the convocation of the General Cortez of Spain, at Madrid, on the 24th of July; and another, directing the election of Deputies on the 30th of June, with the mode of procedure, &c. A special act of amnesty, it is said, has been signed by the Queen Regent of Spain, in favor of the Patriot Mina.

Orders have been issued by the Minister of Finance for the admission of the Brazilian flag in the ports of Spain, preliminary to the formal recognition of the Brazils as an independent state by the Government of Her Catholic Majesty.

The arrival in London of the South American Generals, Mont iflo and O'Leary, has been promptly announced in the Madrid Gazette, and if they are authorized, as it is supposed they are, to treat with the Spanish Government for the recognition of the independence of one or more of the States of Spanish America, it is believed they will be received in a spirit of kindness and conciliation.

Active preparations are making at Smyrna for the subjection of the island of Samos to the power of the Grand Seignior, which was indeed spoken of as already virtually accomplished. The island was to be immediately blockaded, and the troops were on their march to cut off any retreat which the inhabitants might attempt to make.

A letter from Trieste says, "We have just received the intelligence that the proceedings against Colocotroni and Kolioprotos, as chiefs of the well-known faction, are concluded, and that they have both been condemned to death.

GREAT BRITAIN.

Change in the British Ministry.

LONDON, Saturday, May 31, 1834.

The Cabinet arrangements, if such they can be called, were yesterday formally or practically completed—that is to say, there has been a shifting of seats, a transfer of persons from one department to another, a domestic movement in the interior of the administration; but as for accession of power, character, or value of any kind from without, there appears not a single particle. The Government, with one or two individual exceptions of little moment, stands precisely where it was. It stands in respect of its *personnel*, where it was last Monday morning—*minus* two among the most effective of its former members, viz: Mr. Stanley and Sir J. Graham.

The following is, we believe, a correct list of the changes:—

CABINET.

Mr. Spring Rice, Colonies.
Lord Auckland, Admiralty.
Lord Carlisle, Privy Seal.
Mr. Ellis, his present office.

NOT CABINET.

Mr. P. Thomson, President of the Board of Trade.
Lord Melgrave, Post Office.
Mr. Francis Baring, Secretary of the Treasury.

Also, Mr. W. Ord, in the room of Mr. George Ponsonby, who goes to the seat in the customs, vacant by the death of Mr. Roe.

The King's Declaration.

On Wednesday (May 28th,) the king, as usual on the anniversary of his birth-day, received an address from the prelates, and, in reply, delivered the following declaration:

After a short conversation, in which his majesty said, among other things, "I now remember you have a right to require of me to be resolute in defence of the church," the king proceeded:

"I have been, by the circumstances of my life, and by conviction, led to support toleration to the utmost extent of which it is justly capable; but toleration must not be suffered to go unto licentiousness; it has its bounds, which it is my duty, and which I am resolved to maintain. I am, from the deepest conviction, attached to the pure Protestant faith which this church, of which I am the temporal head, is the human means of diffusing and preserving in this land.

"I cannot forget what was the course of events that placed my family on the throne which I now fill. These events were consummated in a revolution which was rendered necessary, and was effected, not as has been most erroneously stated, merely for the sake of the temporal liberties of the people, but for the preservation of their religion. It made the settlement of the crown, which has placed me in the situation which I now fill, and that religion and the church of England and Ireland (Ireland with peculiar emphasis,) the prelates of which are now before me, it is my fixed purpose, determination and resolution, to maintain.

"The present bishops, I am quite satisfied (and I am rejoiced to hear, from them and from all, the same of the clergy in general, under their governance) have never been excelled at any period of the history of our church, by any of their predecessors, in learning, piety, or zeal, in the discharge of their high duties. If there are any of the inferior arrangements in the discipline of the church, which, however, I greatly doubt, (the expression of doubt was given by his majesty with great emphasis) that require amendment, I have no distrust of the readiness and ability of the prelates, now before me, to correct such things; and to you, I trust, they will be left to correct, with your authority, unimpaired and unshackled."

"I trust it will not be supposed that I am speaking to you a speech which I have got by heart. No, I am declaring to you my real and genuine sentiments. I have almost completed my 69th year, and though blessed by God with a very rare measure of health, not having known what sickness is for some years, yet I do not blind myself to the plain and evident truth that increase of years must tell largely upon me when sickness shall come. I cannot, therefore, expect that I shall be very long in this world. It is under this impression that I tell you, that while I know that the law of the land considers it impossible that I should do wrong—that while I know there is no earthly power which can call me to account—this day only makes me the more deeply sensible of the responsibility under which I stand to the Almighty Being, before whom we must all one day appear. When that day shall come, you will know whether I am sincere in the declaration which I now make, of firm attachment to the church, and resolution to maintain it."

"I have spoken more strongly than usual, because of unhappy circumstances that have forced themselves upon the observation of all. The threats of those who are enemies of the church, make it the more necessary for those who feel their duty to that church to speak out. The words which you hear from me are indeed spoken by my mouth, but they flow from my heart."

MEXICO.

The priests and aristocrats triumphant.

A letter dated Tampico, June 11th, says: Santa Anna is triumphant. The priests and aristocracy will provide him with all the money he may be in want of. Puebla was attacked by the government troops—the result was unknown, the defence being very obstinate. A conducta with $500,000 is on its way to Vera Cruz, and a much larger and general one was to leave at the end of the month. We are perfectly quiet at present. All the states are turning in favor of Santa Anna, and even this place will not desert him. In a short time all will be quiet.

SUMMARY.

THE CHOLERA.—We have received from Maj. *John S. Williams*, their President, a Report of the Board of Health of Fulton, from which it appears that 35 deaths had occurred of cholera, in that place, up to the close of Thursday, of last week—and that on Friday and Saturday, no death occurred. The town of Fulton contains a population of about 1000, and is situated on a narrow strip of bottom land, on the Ohio river, immediately above the Cincinnati corporation line.

The St. Louis Republican, of the 15th instant, says—"We learn from the last Missouri Enquirer, printed at Liberty, Clay county, that Cholera exists to an alarming degree among the Mormons who recently emigrated to that county, and that it had spread to those who recently resided there. In three or four days after it appeared, eighteen cases happened, thirteen of which were fatal; and little hope was entertained of the recovery of any of the others. The disease, it is said, was confined to the Mormons."

The cholera had also appeared at Rushville, Pekin and Dillon's settlement, in Missouri.—*Maysville Eagle, July 24th.*

A woman and two daughters died almost instantaneously in France, on drinking from a barrel of cider a year old, in which a dead serpent was found. The reptile had probably crept in the bunghole left open for the liquor to ferment.

In a trip from Hudson to Troy, a few days since, Mr. Burden's boat, it is said, accomplished *eighteen miles in an hour and five minutes.*

The fire at Bangor, by which 30 or 40 thousand dollars worth of property was destroyed, was the effect of 'drunken malevolence.'

JACKSONVILLE, ILL. July 12th, 1834.—The Wheat Harvest has turned out better than was anticipated, averaging about 20 bushels to the acre—two thirds of an ordinary crop. Corn promises an abundant yield.—*Patriot.*

John Randolph is the name of an iron steamboat recently launched on the Savanah river.

Nine vessels were announced by telegraph at Quebec, on the 24th ult. with emigrants. The number of vessels arrived this year exceed those of last, at same date, by 47, and the passengers by upwards of 5,000.

One vender of Lottery tickets in Philadelphia has been sent to Prison for three months, and the magistrates have declared their intention *vigorously to enforce the law.*

OBITUARY.

COMMUNICATED.

Departed this life, at the residence of her father, Mr. Moses Randolph, on Wednesday the 16th inst. Mrs. HARRIET MAGUIRE, consort of Mr. David Maguire in the 21st year of her age.

The deceased was a subject of the renewing grace of God. Her first serious impressions were visible some four or five years since, in the neighborhood of her father. She however made no public profession of her interest in Christ until about a year since, when she unreservedly dedicated herself to his service, by publicly taking his yoke and uniting herself with his people, at the Mt. Horeb church.

In her last hours, calling her companion and her relatives around her, and requesting them to dry their tears, she with a composure more than heroic, took her final leave, commending them to the care of that divine Redeemer who had so powerfully sustained her under her sorest afflictions, joyfully anticipating a re-union with them in that world where from pain and disease she would have an eternal exemption. After taking her last farewell of her friends, she requested them to sing with her a favorite hymn commencing

"Jerusalem my happy home
Oh how I long for thee," &c.

A few moments more and the struggle was over, when she calmly, sweetly fell asleep in the arms of her Redeemer. She has left numerous friends, and intimately acquainted relatives to mourn *their* bereavement and to rejoice in her glorious promotion. H. M.

DIED—Of Cholera, near Princeton, Ky. ENOCH PRINCE, Esq. a member of the last Kentucky Senate.

In Bardstown, on the 17th inst. RICHARD ALEXANDER, of Harrodsburgh, aged 18 years.

☞ The Rev. Mr. PIERPOINT of Boston, will deliver an address on Temperance, in the Methodist Episcopal Church, to-morrow evening. Wednesday, July 30th.

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of the best quality; warranted to be equal, if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.

JAMES MARCH.

Lexington, July 30, 1834. 3-tf.

Wanted Immediately.

A TEACHER on the PIANO FORTE. Apply either in person or by letter to

JOHN H. BROWN.

Richmond, Ky., July 23, 1834. 2-tf.

VAN DOREN'S

COLLEGIATE INSTITUTE,

For Lads and Young Gentlemen.

THE Rev. R. DAVIDSON and Mr. LUTHER H. VAN DOREN, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.
School Hall first door above the Episcopal Church.

Lexington, July 16, 1834. 1-tf.

THE PROTESTANT

BOARDING SCHOOL

For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. LIVINGSTON VAN DOREN, late of New York, assisted by the Rev. ISAAC VAN DOREN and LADY, together with other competent Professors and Instructresses.

Mr. W. IUCHO, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.

The following are a few of the many testimonials kindly presented to one of the Principals this Spring, with reference to his removal to the West:

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TESTIMONIALS.

From the Hon. Thomas Bennett, of the city of Charleston, late Governor of South Carolina, and a former patron of the subscriber.

Mr. J. L. VAN DOREN.

My Dear Sir,—Let me rather ask the privilege of adding mine to the commendatory notices of your friends. Very few have enjoyed better opportunities of forming a correct estimate of your talents as an Instructor of youth, and none whose opinions more sincerely and cheerfully accord you a distinguished place among the most highly gifted teachers in our country.

Charleston, S. C. March 10, 1834.

From the Right Rev. Benjamin T. Onderdonk, D. D. Bishop of the Protestant Episcopal Church in the State of New-York.

Although I have not had any opportunity of personal knowledge of the details of the qualifications of Mr. J. Livingston Van Doren, as an Instructor; yet from the reputation which he has gained with many highly respectable and competent judges, with whose opinions I have been made acquainted, in which I have reason to believe they are sustained by all the parents who have had opportunities of observation, I feel fully warranted in recommending Mr. Van Doren as a highly competent Instructor. In saying this, I have reference not merely to his capacity for teaching in the various departments usually embraced in a finished education, but also, and principally to the confidence with which the religious and moral culture of his pupils may be committed to his care.

New-York, March 11, 1834.

From the Rev. James M. Matthews, D. D. Chancellor of New-York University.

I have known Mr. J. Livingston Van Doren as a Teacher since the year 1822, during which time his reputation has been deservedly high. His proposed removal to the West, I consider as promising much advantage to the cause of education in that part of our country; and I trust that he will find such patronage as he well merits.

New-York, Feb. 22, 1834.

From the Hon. Theodore Frelinghuysen, Senator of the United States.

Mr. J. L. VAN DOREN.

Dear Sir,—I hope that your plan for education in the West may abundantly prosper. I have always regretted that you left New Ark, as I then thought and still consider your mode of Instruction with Young Ladies of *decided* and *peculiar* excellence. You adopted the good old fashioned principle, that to increase knowledge, there must be much study, and I often noted with pleasure, our young ladies with very few exceptions made rapid progress under your care. I wish you my dear Sir, all desirable encouragement and success.

Washington, April 2, 1834.

From the Rev. W. C. BROWNLEE, D. D. *one of the Collegiate Pastors of the Reformed Dutch Church of the city of New-York, and formerly Professor of Languages in Rutgers' College, New Brunswick, N. J.*

Mr. J. Livingston Van Doren, has been extensively known among us as a Teacher in this City and its vicinity.

He has devoted himself with zeal and assiduity to his profession for eleven years, and has been most favourably and uniformly known among us as a very able and accomplished Teacher.

His mode of discipline, which has been always judicious, and paternal, as well as his success in making accurate and thorough scholars, have gained him the confidence of *Parents* and the affection of his *pupils* wherever he has taught.

I beg leave, therefore, very earnestly to recommend him to the friends and patrons of education in the West, as a gentleman and a scholar, every way fitted to advance the cause of literature in general.

New-York, Feb. 22, 1834.

From S. V. S. WILDER, *Esq. of the City of N. York, and President of the American Tract Society.*

Having had three daughters under the tuition of Mr. J. Livingston Van Doren, and from the great improvement which they made in classical learning during the time they were thus privileged, I can, and do most cordially add my humble testimony to the merits and character of this distinguished gentleman, as possessing in a high degree all the essential requisites for the instruction of youth, and as fully entitled to the unqualified confidence of those parents and guardians who may confide their children to his paternal guidance. In whatever region of our country Mr. Van Doren may hereafter locate his Institution, the prayers and benedictions of hundreds will accompany him; and may the blessing of Almighty God attend him.

From the Rev. THOMAS MAC AULEY, D. D. L. L. D. *Pastor of the Murray street Church, City of New-York, and formerly Professor of Philosophy in Union College, N. Y.*

Mr. J. L. Van Doren has been long and very favourably known to me as an able and enlightened Instructor of youth. Such was the estimation in which he was held while Principal of the Newark Academy in New-Jersey—and an extensive private Seminary in Brooklyn, N. Y.—that the *Brooklyn Collegiate Institute for Young Ladies* was erected at his request, and expressly for his occupation at an expense of *Thirty Thousand Dollars*, which Institute flourished very much under his care and active management.

I consider Mr. Van Doren well qualified by natural endowments; by scientific and literary acquirements, and experience arising from long and successful practice, as well as by amiable manners, moral and religious principles, to be eminently useful in training up youth in any public Institution.

New-York, March 5, 1834.

From the Rev. J. F. SCHROEDER, *Associate Minister of Trinity, St. Paul's and St. John's Churches, City of New York.*

Mr. J. L. VAN DOREN.

My dear Sir—On the eve of your departure for the West, I beg leave to assure you of my esteem; of the pleasure with which I have always regarded your exertions as an Instructor, and of the interest which I shall continue to feel in your labors, what new field soever you may be called to occupy.

It is now about eight years since my notice was first particularly attracted to your efforts. Since that period in the Institute at Brooklyn and the Seminary in Carroll Place, you have afforded ample proofs that public confidence has been properly reposed in your character and qualifications. Your long experience, and your established reputation as a Teacher, I rejoice to say affords a sure pledge, that for the enterprising benevolence which now leads you to the West, you will be compensated with extensive influence and abundant success.

New York, March 7, 1834.

From Dr. VALENTINE MOTT, *Professor of Surgical Anatomy and Operative Surgery in the College of Physicians and Surgeons in the city of New York.*

The Subscriber takes great pleasure in bearing testimony to the success with which the Messrs. Van Dorens have conducted the Collegiate Institute at Brooklyn. The literary character which it sustained by both Father and Son, together with the qualifications which they possess as teachers, cannot fail to command patronage, and insure success in any similar enterprise wherever it may be located.

New York, March 7, 1834.

L. H. VAN DOREN.

Lexington, Ky. July 16, 1834. 1-tf

GILDING.

THE subscriber having acquired a perfect knowledge of the *ART OF GILDING*, in all its branches, is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by diligence and attention thereto, to receive a share of public patronage. His shop is on Main-street, two doors above Postlethwaite & Brennan's Tavern, and immediately opposite Thomas S. Logwood's Coach Manufactory.

JAMES WILSON.

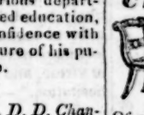
N. B. All orders from a distance thankfully received and promptly attended to.

Lexington, July 9, 1834. 52-tf

JAMES MARCH,

(Of the late firm of *Gaunt & March,*)

Chair Manufacturer,



HAVING purchased the stock of the late firm, has on hand, and offers for sale, on reasonable terms, a large assortment of

Fancy & Windsor Chairs,

Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St., second square above the Jail.

JAMES MARCH.

Lexington, July 2, 1834. 51-tf

NEW CHEAP STORE.

Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18¾ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, } 5 lbs. $1.
Prunes, Currants, Pepper, Alspice, }
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,

And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST.

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF

Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.

Lexington, June 2, 1834. 51-tf

Port Wine, for Medical Uses.

A FEW dozen fine Port Wine for Medical Uses, for sale at the New Drug and Chemical Store of the subscriber, together with a general assortment of MEDICINES, among which are, superior American Calomel, powdered Rhubarb, Jalop, Aloes, Ipecac, Sup. Carb. Soda, Tartaric Acid, Sulph. Quinine, Morphine, Carpenter's Extract Sarsaparilla, Syrup of Liverwort, &c.

GEO. W. NORTON,
Opposite the Library.

Lexington, July 16, 1834. 1-tf.

The Morning Kiss.

BY MRS. HEMANS.

Come hither, my fair child, and let me kiss
Thy rosy lips, steep'd in their morning dew;
A mother feels, when o'er her raptur'd view,
Each beauty riper grows; the graceful hue
Of health sits blushing on the tender cheek,
And in the azure of thine eye's soft blue,
Floats forms of joy, such as I hope to seek
In all my future days; a hope how frail and weak!

Ah, no! the current of thy after years
Can never flow so pure as its spring;
But in its silent progress downwards, tears
Will mingle too, and all their wormwood bring.
I trembling think affliction's deepest sting
May pierce thy soul, when she around whose form
Thy little arms in playful foodness cling,
Can offer thee no more her bosom warm,
To solace all thy woes, and shield thee from the storm.

That rose—queen of the blooming coronal
Of wild flowers waving in thy golden hair,
Behold how soon its robes of damask fall,
And cease to shed their perfume on the air,
Leaving the parent tendril lone and bare!
Alas! the ills which wait thee in life's scene,
May in that flower their darkened emblem bear,
When blighted hopes of joy with pangs unseen,
Blanch thy young cheek, and steel its ripen'd sheen!

My young heart in melancholy mood
Itself in fancied agony is rending:
Let me no longer o'er such frenzies brood,
But watch thee my sweet love, whilst lowly bending,
Thou lispest forth thy morning prayer—and blending
With thy bright upward glance such radiance mild,
It seems as if in thee from Heaven descending,
(Fair solace of my life!) an angel smiled,
And whispered peace and joy—Oh! thou art safe my child!

Female Influence.

It is a strange discovery of some anti-temperance folks of the present day, that females can exert no influence—without a tongue too, I suppose—without one of those ten thousand witcheries of the sex which govern the WILLS of men. Believe it—vice may shrink at the fulminations of the press—may bend beneath the infliction of penal laws; but it is in the presence of female virtue, that vice becomes disgusted with itself, and promises hearty reformation.

Have females no influence in the temperance cause? In some instances, their smiles have done more than our persuasions—their frowns more than our denunciations. I appeal to facts. I know of a village, where two successive efforts were made to form a temperance society. —Twice we joined battle with the rum party, and twice we were defeated, until females led the van. Then, and not till then we stood our ground. They formed the first society—it flourished—and in that village, now, we look down all opposition.

I know two young gentlemen, in one neighborhood, who avow, that they joined solely at the instance of females to whom they were partial. One of them was intemperate; but now bids fair to make a useful and honorable member of the community.

I know of another young gentleman who joined; but afterwards ordered the Secretary to strike out his name, because, forsooth, his "dearest" was *opposed to temperance societies, and urged him to take his name off.*

And now, if females have such an influence —an influence which neither our own moral or physical force can exert, shall we not have their aid in this noble cause? What objection? Why we asked a young lady a short time since for her name, and she said "SHE WOULD'NT BE BOUND."—Bound to what? Why, not to drink WHISKEY! Only think of it—a lady's breath, which should be

Pure as the vesper breeze of Paradise,—

A LADY'S BREATH scented with whiskey, or sweetened with tanzy bitters!! No offence, we hope—we mentioned this circumstance merely as a specimen of the miserable shifts which our fair friends are obliged to make as an excuse for not joining the temperance society. But have they no interest in the cause? Have they no fathers, or husbands, or brothers, or sons to save from intemperance?—Have they no hearts of tenderness to 'feel for other's woe?' Are they ashamed to be known as the pledged friends of virtue—of temperance? Is a lady found too DELICATE to join in this good cause?—The members of the Utica convention, as good judges of DELICACY as any in the Union, passed the following resolution: "This convention regard the influence of females as of the utmost importance to the final success of the temperance cause; and the hope is earnestly expressed, that no female in the state will delay to exercise that influence to the fullest extent by signing and circulating the pledge; that a more speedy termination may be brought about of the domestic miseries caused by drunkenness, and which fall more particularly upon them than any other class of persons."

LE ROSS.

Dryden, Tomkins Co. N. Y.

Difficulties of Editors.

We know not who holds a "good and sufficient title" to the following article, but it contains so much truth, in which our own experience fully bears it out, that we think, by publishing it, it may serve as a text book for those of our good patrons, who are sometimes over fastidious in matters that they do not understand.

"*Difficulties of Editors.*—The truth is, an editor cannot step without treading on somebody's toes. If he expresses his opinions fearlessly and frankly, he is arrogant and presumptuous. If he states facts without comments, he dares not avow his sentiments. If he conscientiously refuses to advocate the claims of an individual to office, he is accused of personal hostility. A jackanapes, who measures off words into verse as a clerk does tape—by the yard—hands him a parcel of stuff that gingles like a handful of rusty nails and a gimblet, and if the editor is not fool enough to print the nonsense—"stop my paper; I won't patronize a man that's no better judge of poetry." As if it was patronage to buy a paper at about one half more than so much waste paper would cost. One murmurs because his paper is too literary—another, because it is not literary enough. One grumbles because the advertisements engross too much room—another complains the paper is too large, he can't find time to read it all—another, that it is too small, even if the price be no more than the cost of a *chew of tobacco*, or a *pinch of snuff*,—or says a lady, it won't make a sleeve pattern. One wants a type so small, that a microscope would be indispensable in every family—another threatens to discontinue the paper, unless the letters are half an inch long.

On Judging Justly.

A perfectly just and sound mind is a rare and invaluable gift. But it is still more unusual to see such a mind unbiassed in all its actions. God has given this soundness of mind to few; and a very small number of those few escape the bias of some predilection, perhaps habitually operating; and none are always perfectly free. I once saw this subject forcibly illustrated. A watch-maker told me that a gentleman had put an exquisite watch into his hands, that went irregularly. It was as perfect a piece of work as was ever made. He took it to pieces and put it together again twenty times. No manner of defect was discovered, and yet the watch went intolerably. At last it struck him, that possibly, the balance wheel might have been near a magnet. On applying a needle to it, he found his suspicions true. Here was all the mischief. The steel work in the other part of the watch had a perpetual influence on its motions; and the watch went as well as possible with a new wheel. If the soundest mind be *magnetized*, by any predilection, it must act irregularly.

ANDREW MARVELL.—The following article furnishes one criterion by which to judge of the fitness of men for public trusts. We say *one* criterion, because men who have their senses under control are not *always* safe.—*Vermont Chronicle.*

The borough of Hull, in the reign of Charles II. chose Andrew Marvell, a young gentleman of little or no fortune, and maintained him in London for the service of the public. His understanding, integrity, and spirit, were dreadful to the then infamous administration. Persuaded that he would be theirs for properly asking, they sent his old school-fellow, the Lord Treasurer, Dandy, to renew acquaintance with him in his garret.—At parting, the Lord Treasurer, out of *pure affection*, slipped into his hand an order upon the treasury for £1000, and then went towards his chariot. Marvell, looking at the paper, called after the Treasurer —"My Lord, I request another moment." They went up again to the garret, and Jack, the servant boy was called. "Jack, child, what had I for dinner yesterday?" "Don't you remember, sir? you had the little shoulder of mutton that you ordered me to bring from a woman in the market." "Very right child. What have I for dinner to-day?" "Don't you know, sir, that you bid me lay up the *blade bone to broil?*" "'Tis so: very right child, go away." "My Lord do you hear that? Andrew Marvell's dinner is provided; there's your piece of paper: I want it not. I know the sort of kindness you intended. I live here to serve my constituents; the ministry may seek men for their purpose; *I am not one.*

No Roman virtue ever surpassed this; nor can gold bribe a mind that is not debauched with luxury; and with Dr. Johnson we repeat, "No man, whose appetites are his masters, can perform the duties of his nature with strictness and regularity. He that would be superior to external influences, must first become superior to his own passions. When the Roman general, sitting at supper with a plate of turnips before him, was solicited, by a large promise, to betray his trust; he asked the messengers, whether he, that could sup on turnips, was a man likely to sell his country. Upon him who has reduced his senses to obedience, temptation has lost its power: he is able to attend impartially to virtue, and execute her commands without hesitation."—*Dove's Life of Marvell.*

DISOBEDIENCE to parents hath ever been awfully marked with God's displeasure, while affection for them and attention to them have been eminently sanctioned by him, as the means of promoting their felicity, and our honor and esteem.

So justly is filial affection appreciated by the Chinese, that they erect public monuments and triumphal arches, in honour of those children who have given proof of great filial affection.

"My joy," said the celebrated Epaminondas of Greece, "arises from my sense of that which the news of my victory will give my father."

The difference of estimation in which obedience is held, in the legal and evangelical systems, is this:—In the former, virtue is the price of heaven; in the latter it is heaven itself. Men have not to acquire virtue in order to obtain heaven as a reward; but, in becoming virtuous, they lay hold of heaven itself, and have in their possession the very essence of its blessedness. To know what virtue *should be* in man, we have only to consider what *it is* in God; for that which constitutes our happiness in heaven, is what constituted the happiness of God from all eternity. Mainly it is a moral a spiritual joy. It is not the music, or the splendour, but the *holiness* of heaven. The inhabitants have a godlike nature; and therefore, their happiness is Godlike.—*Dr. Chalmers.*

Those Christians do not act up to their duty who confine themselves to petitions in their closet in behalf of their relatives; however fervent may be their intercessions. Parents should pray *with* their children, masters with their servants, tutors with their pupils. But prayer is not to be regarded as a charm, to supersede exertion. It should be either to ask a blessing on something we have done, or to ask assistance for something we have to do.—*Dr. M'Cric.*

It is an abuse of high gifts to be highminded about them.—*Rev. John Campbell.*

The military life is not favourable to piety or humanity; yet there have been, in all ages, soldiers who were pious and humane. We read, in the N. Testament, of no less than three centurions who were converted to the Gospel. We read but of one scribe; and the most that could be said of him was, that he was "*not far* from the kingdom of heaven."—*Dr. M'Cric.*

The difference between a believer and an unconverted man is this:—In the former the flesh is weak, but the spirit is willing; in the latter the flesh is weak too, and the spirit is *not* willing.—*Dr. Chalmers.*

From Frazer's London Magazine.

STANZAS.

Oh! what is Pleasure, in whose chase
Life's one bright day is made a race
Of vanity and lightness!
A star to gaze on, whose bright crown,
We wait until the sun goes down,
And find when it has o'er us shone,
No warmth in all its brightness.

And what is Friendship! that false flower,
Which spreads its leaves at daylight's hour
And closes them at eve!
Opening its portals to the light,
Sweet breathing, while the sun shines bright,
But shut to those, who 'midst the night
Of doubt and darkness grieve!

And what is Fame! the smile that stays
The cup in which sweet poison lays,
At best the flowry wreath,
That's twined around the victim's head,
When 'midst sweet flowers around it spread,
And harp's and timbrel's sound; 'tis lead
To melancholy death!

And what are Hopes!, gay butterflies,
That on the breath of fancy rise,
Whene'er the sun-beam lures them;
For ever, even on the wing,
Mocking our faint steps following,
And if at last caught—perishing;
In the grasp that secures them!

And our Affections, what are they!
Oh! blossoms smiling on the spray,
All beauty and all sweetness;
But which the canker may lay bare,
Or rude hands from the branches tear,
Or blighted winds lay withering there,
Sad types of mortal fleetness!

And what is life itself? a sail,
With sometimes an auspicious gale,
And some bright sunbeams round it;
But oft'ner midst the temptests cast,
The low'ring sky, the howling blast,
And whelm'd beneath the wave at last,
Where never plummet sounded!

What is Prayer?

Prayer is not a rapture, a rhapsody, a flight into the third heaven. It is not the proud ascent of the imagination into some high region of splendors and sublime abstractions. It is not necessarily the ecstacy of the soul overwhelmed with a rushing tide of irresistable emotions. It is a simple, every-day business. It is simply communing with God,—communing with him, not in heaven among the seraphim, not in some mid region of the air, remote from the range of human business, and trials, and burdens; but here on earth, just where we need his grace and help. In order to this communion, God does not call us up to himself; he comes down to us,—down to the level of our infirmity.

Thus he makes prayer a simple thing, as simple as the expression of a child's desires, whispered into the ears of a kind father. If you would see what prayer is, or rather what it ought to be, study the Lord's prayer, that model of Christian devotion. How little do you see there of sublime imagination; how little of enraptured sensibility; how little of intellectual abstraction and effort, how much of a common-sense plainness, and a child like simplicity, in matter and in manner! After this manner, therefore pray ye.—*Chris. Spec.*

From the Charleston Roman Catholic Miscellany, of June 5th.

☞There will be an Office and High-mass in the Cathedral on Monday, 30th inst. for the repose of the soul of GENERAL LA FAYETTE. The Office to commence at 9 o'clock.

"The above is an item of popery, in the form in which the priests are beginning to retail it to the good citizens of the United States! What in the name of common sense do they mean by "*an office and high-mass for the repose of the soul of General La Fayette,*" more than a month after he was dead! Do they mean that his soul had not entered into rest—had sunk with hypocrites and unbelievers to perdition, and had *no* repose! What then! Do they imagine that there is a *virtue* in saying mass, which will reverse the decisions of the Almighty and change the destinies of a lost soul!!—or do they hope that his soul entered heaven, the abode of God's people! If so does it need more repose! And will a *mass* make it more happy? Will the Editor of the Miscellany tell the good people of the United States what they mean, by a mass for the repose of souls—long after they have gone to their retribution?—*Southern Religious Telegraph.*

Howard, the Philanthropist.

John Howard, Esq., the celebrated philanthropist, was born at Hackney, in England, about the year 1727. His father died while he was young, and by his direction the son was apprenticed to a wholesale grocer, but this business neither suiting his health or disposition, and a handsome fortune falling into his hands, he bought out his time before its regular expiration, and commenced his first travels on the continent. After the death of his first wife, Mr. Howard in 1756 made a voyage, in order to view Lisbon after the earthquake at that place, but was taken by a French privateer, and suffered in his confinement.—By this means, his attention seems to have been first excited to compassionate those persons "who are sick, and in prison."

Upon his return from the continent, he married a second time, but his wife dying a short time after his marriage, he retired to an estate he purchased in Bedfordshire, where he very much gained the esteem and affection of the poor, by building them cottages, employing the industrious, relieving the sick, and educating the children of the poor. In 1773, he served the office of sheriff for the county, which brought him further acquainted with the misery of prisons; and from this he commenced his career of benevolence and glory.

During the last seventeen years of his life, he visited every country in Europe, exploring their prisons and dungeons, and relieving the miseries of the distressed. He also published a number of works on the state of prisons, hospitals, &c. In 1774 he received the thanks of the House of Commons, for his inquiries and exertions. Mr. Howard's character is well drawn by the celebrated Mr. Burke, who, speaking of him, says: "I cannot name this gentleman without remarking that his labours and writings have done much to open the eyes and hearts of mankind. He has visited all Europe, not to survey the sumptuousness of palaces, nor the stateliness of temples; not to make acurate measurement of the remains of ancient grandeur, nor to form a scale of the curiosities of modern art; not to collect medals, nor to collate manuscripts! but to dive into the depths of dungeons, to plunge into the infections of hospitals; to survey the mansions of sorrow and pain; to take guage and dimensions of misery, depression and contempt; to remember the forgotten; to attend to the neglected; to visit the forsaken; and to compare and collate the distresses of all men in all countries. His plan is original; and it is as full of genius as humanity. It is a voyage of philanthropy—a circumnavigation of charity."

Mr. Howard commenced his last journey in July, 1789, in which he purposed to visit Turkey, Russia, and other parts of the East, and not to return under three years; withal apprehending that he very probably, never might return, which proved to be the event; for while he was at Cherson, a Russian settlement, near the northern extremity of the Black Sea, he visited a young lady, at some distance, in a malignant fever, caught the fatal infection, and died January 20, 1790.

"And now Benevolence! thy rays divine,
Dart round the globe from Zembla to the Line;
O'er each dark prison plays the cheering light,
Like northern lustres o'er the vault of night—
From realm to realm, with cross or crescent crown'd
Where'er mankind and misery are found,
O'er burning sands, deep waves, or wilds of snow,
Thy Howard journeying seeks the house of woe.'

NEW SCHOOL BOOKS.

JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.

The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.

J. GAYLE, Jr. *Prin. City School.*
J. L. TRACY,
G. W. COONS.
Lexington, July 2, 1834. 51-tf.

School for Young Ladies.

MR. & MRS. GRISWOLD

WILL open on MONDAY, the 16th inst., a School for the Education of YOUNG LADIES. They take pleasure in informing the citizens of Lexington, that they have secured the assistance of a lady already very favorably known to them as a teacher.

The year will be divided into two sessions by vacations of three weeks each, commencing the 1st of April and the 1st of October.

TERMS.

Tuition in the higher branches,	$20	per session.
Preparatory Department,	12	" "
Instruction on the Piano,	15	" quarter.
" " Harp,	20	" "
" " Guitar,	15	" "
Instruction in the French, Spanish, Italian German, and ancient Languages, each,	5	" "

The apartments of the School are in the dwelling house at present occupied by Mrs. WORSHAM, on Short-street. They are entirely distinct from the rest of the house, with a private entrance by the door next to the residence of Mrs. MORRISON.

Lexington, June 18th, 1834. 49-tf.

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.

Lexington, July 2, 1834.

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of

LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

ALSO, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

Lexington, June 4th, 1834.

LOOK HERE.

John M. Hewett, Truss Maker,

OPPOSITE THE LEXINGTON HOTEL,

BEGS leave, respectfully, to inform his friends and the public, that he has obtained the Agency of Mr. THOMAS STAGNER, of Richmond Ky., to use, vend, and practice his celebrated PATENT TRUSS, for the *cure of all cases of Hernia or Rupture*, of recent or long standing.

He is so convinced of the importance of this Instrument above all that have ever yet been used, that he not only proposes to abandon all the various kinds he has heretofore used in his extensive practice, but to assure the afflicted that the universal terms are, NO CURE, NO PAY!

Lexington, June 25, 1834. 50-3m

L. DEPOORTER, (Of France,)

SURGEON DENTIST,

ACKNOWLEDGING with pleasure, the liberal encouragement he has received since his arrival here, respectfully informs the Ladies and Gentlemen of this city and vicinity, that he has determined to reside permanently in Lexington. He is prepared to insert either singly, or in complete sets, ARTIFICIAL TEETH; also FALSE PALLATS; he repairs all vacancies in the Mouth, occasioned by accident or absorption, either on the gums or jaw bones.

His office is opposite Brennan & Postlethwaite's Hotel, where he may be found between 9 A. M. and 6 P. M.

Ladies attended at their residences.

Lexington, June 11, 1834. 48-tf.

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.

A. T. SKILLMAN.

Lexington, June 17, 1834.

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE.

Lexington, May 25, 1834. 46-tf

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as

CALFSKINS, BUCKSKINS, MOROCCO, &c.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be *very* thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's Boots and Shoes, and he invites *cash* customers to call and examine them. GEO. ADAMS.

Lexington, June 4, 1834. 47-tf

SPRING IMPORTATION!!

J. T. FRAZER, *Merchant Tailor,*

CONTINUES the business at the old, and well known stand, No. 76, Main Street, Lexington, Ky. where he will keep constantly on hand a general and complete assortment of

Cloths, Cassimeres & Vestings

Of the most fashionable shades and best quality.—ALSO —An extensive variety of

Half-hose, Gloves, Shirts and Shirtees, India Rubber, Silk, Web and net Suspenders, Collars, Stocks, Pongee, Italian, Lustring and Linen Cambric Handkerchiefs.

And every other article appertaining to GENTLEMEN'S WEARING APPAREL.

All of which he intends selling at the most reduced prices for CASH. J. T. FRAZER.

Lexington, April 14th, 1834.] 40-tf.

TO MASTER TAILORS.

I HAVE for sale, as sole agent for the Inventor in Kentucky, A. F. SAGUEZ's. of New-York, new invented SELF-VARYING RULE: Reports of SPRING FASHIONS, Squares, Scales, and Rule Books, which will be promptly furnished to the trade, on application by letter, post paid, enclosing the purchase money, at the following prices:

Rule Book,	$10 00
Report of Fashions to Subscribers,	3 00
" " to non-subscribers,	4 00
Steel Strop,	3 00
Measure Book,	1 00
Square and Scales,	5 00

J. T. FRAZER.

Lexington, April 16th, 1834. 40-6m.

DISSOLUTION.

THE Co-partnership heretofore existing between JOHN STEEL & WM. TOD, Jr. has been this day dissolved by mutual consent. All persons having claims against that concern, will present them to BAIN & TOD, for settlement; who are authorized to settle and receive all debts due said firm.

JOHN STEEL.
WM. TOD, Jr.

PATTERSON BAIN & WILLIAM TOD, Jr.

HAVE this day entered into *Co-partnership*, to continue the HATTING BUSINESS, at the old stand, corner of Main and Main Cross Streets, under the name of

BAIN & TOD,

And hope by their united and close attention, to place the business on such a footing, as shall merit an increased share of the public patronage heretofore so liberally bestowed on the old stand We are determined to increase and continue, a good assortment, and will be undersold by none in the Union. Merchants and other wholesale dealers, are particularly desired to call and see the inducements we offer to purchasers.

Hats made to order, of any size, form, or quality, both wholesale and retail, with punctuality and despatch.

BAIN & TOD.

Lexington, March 5, 1834. 34-tf.

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALL49CE.

Lexington, June 11th, 1834. 49-by.

JUST PUBLISHED,

And for Sale at This Office, and at A. T Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5

December 11, 1833.

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.

Lexington, Jan. 29, 1834. 29-tf

Dried Peaches.

50 Bushels Dried Peaches, just received and for sale by J. M. HEWETT, Jr.

36-by 4 *doors below the Posi Office*

Blue Lick Water,

FRESH every 10 days, by

J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office.*

NEW AUCTION *And Commission Store.*

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-stree opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1833—21-tf

Cocoanuts.

250 Fresh Cocoanuts, just received and for sale by J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office*

Wanted to Hire,

A NEGRO WOMAN, who is a good cook and washer, for whom a liberal price will be given. Enquire at this Office.

April 2, 1834. 38-tf

COPPER, TIN, AND SHEET-IRON *MANUFACTORY.*

☞Sign of the GOLDEN COFFEE-POT.☜

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. FISHEL, dec'd. and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware.* They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5-tf

MERCHANT TAILORS'

FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings;

Consisting of every variety of colour and quality suitable for Gentlemen's dress and wear: also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5, 1833.—48-tf

Perfumery and Fancy Store.

S. OLDHAM,

BARBER AND HAIR DRESSER,

(Main-street, Lexington, a few doors below Brennan & Postlethwaite's Hotel, and directly opposite Miss Susan Cook's Boarding-House.)

RETURNS his sincere thanks to his friends and customers for their past favors, and hopes by his moderate charges and attention to business, to continue to receive a share of public patronage. He also wishes to invite their attention to a general assortment of FANCY ARTICLES in addition to his former stock.

Consisting in part of the following—viz.

Wigs and Top pieces of different shades;
Curls and Puffs; Hair and Clothes Brushes;
Curling Tongs and Hair Pins;
Shaving and Tooth Brushes;
Pocket Books; Fancy Soaps for Ladies use;
Shaving Soaps, of best quality, of all sizes;
Wax-jointed and Alabaster Dolls;
China and Wooden Cups and Saucers;
Razors and Razor Strops, best quality;
Stocks and Shirt Collars;
Cologne Water, Florida Water, Milk of Roses, Bears Oil, Maccassar Oil, Ivory and Basket Rattlers, Ivory and Common Snuff Boxes; also Snuff, Silk and Buckskin Purses, Battle-Doors and Shuttle Cocks, Cigars of superior quality, together with a general assortment of every thing in his line of business.

He also informs the public that his *Bathing Houses* now opened for the present season.

Lexington, April 16, 1834. 40-3m

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.

Lexington, May 14, 1834. 42-tf

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."

March 19, 1834. 36-by

Hygeian Vegetable Medicine

From the British College of Health, London

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billions and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents. Duly Appointed—Henry F. Wilson, *Paris*; J. & J. C. Bull, *Harrodsburg*; P. G. & G. Rice, *Danville*; J. & H. Trotter, *Nicholasville*; A. Cargill, *Cynthiana*; Paul Smith, *Ruddle's Mills*; Thomas Howard & Christopher, *Richmond*; Shultz and Hadnut *Maysville*; John R Bryant, *Union Town*; J. Dudley, *Frankfort*; W. Cox, *Centreville*; William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 25th, 1833. 11-by

☞TRUSSES.☜

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER

Opposite Lexington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9-tf